



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Ge

36

.532

GE 36.532



HARVARD
COLLEGE
LIBRARY

ΕΤΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

THE

MEDEA OF EURIPIDES,

LITERALLY TRANSLATED INTO ENGLISH PROSE;

FROM

THE TEXT OF PORSON:

WITH

THE ORIGINAL GREEK, THE METRES, THE ORDER, AND
ENGLISH ACCENTUATION.

TO WHICH ARE SUBJOINED

NUMEROUS EXPLANATORY NOTES.

FOR THE USE OF STUDENTS.

BY

T. W. C. EDWARDS, M.A.

SEVENTH EDITION, REVISED AND CORRECTED.

— Γυνὶ γὰρ τέλλα μὲν φέβω πλῆν,
παυρὶ τ' ἐς ἄλκην καὶ σιδήρεον ἱερὸν
ἔσαν δ' ἐς ἑσὲν ἀδικημάτων αὐτῆς,
ὅτε ἔσται ἄλλα φρενὶ μαιφισσώμεναι.

MHA. 265—268.

“ὦ φίλτατῃ χεῖρ, φίλτατῃ δὲ μοι κέρα,
καὶ στήμα, καὶ πρέσωνεν ἰσχυρὸς τίς ποτε,
ἰσχυροτάτω”

“ὦ γλυκίᾳ προσβόλῃ,
ἃ μάλ' ἀνδρὸς χεῖρ, ἀπὸ μὲν δ' ἴδιον τίς ποτε.
Χωρεῖται, χωρεῖται ἑσὶν ἱμαί προσβόλῃ
ὅτε τ' ἐς ἑσέας, ἀλλὰ νικῶμαι παυρῶς.

MHA. 1067—1072.

LONDON:

SIMPKIN, MARSHALL, AND CO.,

STATIONERS' HALL COURT.

MDCCCLXII.

8853
16

Harvard College Library
July 1, 1914.
Bequest of
Georgina Lowell Putnam

~~Ge 36.532~~

Ge 36.532
✓

LONDON

Printed by WILLIAM CLOWES and Sons,
Stamford Street.

TO
THE RIGHT REVEREND
THOMAS BURGESS, D.D. F.R.S. F.A.S. & F.R.S.L
LORD BISHOP OF ST. DAVID'S.

MY LORD,

EMBOLDENED by your Lordship's very flattering approbation of my humble efforts to facilitate, by my Translations from the Greek, the acquirement of that noble and beautiful language—emboldened by the approbation of a Man who ranks so high in the world of letters both as a Scholar and as a Divine—a Man from whose pen upwards of Ninety most valuable Works on various subjects of Divinity and Literature have already issued—emboldened, my Lord, by an approbation, not confined to the merely casual avowal of the favorable opinion of the Bishop of St. David's respecting my Versions of the Greek Drama, nor to his very amply oral recommendation of them in numerous quarters, but by an approbation publicly expressed in his Writings—emboldened by this, I have presumed (not indeed without diffidence) to inscribe to your Lordship my Translation of the Medea.

I would only that this tribute of my gratitude and unfeigned esteem were more worthy of your Lordship:—that it were freer from imperfections—more creditable to myself—and likely to prove of real and essential service to those for whom it is intended:—that it could inspire and cherish a due love for the beauties, and the sublimities, and the harmonies, and the elegancies of the language of ancient Greece.

In the arduous task I have undertaken, and amid the many difficulties I have to contend with, nothing can be a great-

er stimulu. to me, nothing cheer me more, than the consciousness that my labors have been deemed worthy of praise from men of the soundest learning both in this country and in America—among whom none stands higher than the present Lord Bishop of St. David's. Indeed, the proud recollection that it pleased your Lordship, in the Postscript to the Second Edition of your Lordship's *Vindication of I. John, V. 7*, to quote my *Translation of the Hecuba*, and to add a Note on the quotation, actuated as was your Lordship solely by a heartfelt desire of noticing and encouraging the "meritorious industry" of my *Translations and Metres*, will long continue fresh in my memory, and excite me to redoubled exertion.

That your Lordship's endeavours may be crowned with entire success, to the edification of many, the promotion of true knowledge, and the glory of God; and that we may all "so pass through things temporal, that we finally lose not the things eternal," is the pious and fervent prayer of,

My Lord,

Your Lordship's

Much obliged, and most obedient Servant,

B. W. C. Edwards.

London,
1st July, 1823

TO
THE READER.

IN my Preface to the Hecuba, which was published in October 1823, I gave a full account of the plan I had formed to myself in my Translations of the Greek Tragedians. To save repetition, then, I refer to that Preface, and to the address to the Reader at the beginning of the Phœnissæ, and likewise of the Orestes, as in these will be found every particular necessary to be known.

My First Edition of the Medea, to which there was neither Dedication nor Preface, was in many respects faulty in the Metres—and not without errors in the Text. From these deformities the present edition has been freed—and, by having been subjected to repeated readings and a careful inspection at Press, may be pronounced to be, in regard of the Text, the most correct Edition of Porson. It has moreover another advantage, *vis.* the opportunity of being entirely cleared of errata of every kind, as the pages have all been cast in stereotype, subsequently to the working off of this impression—and in the plates corrections can easily be made.

I would not, however, by this observation be understood to insinuate that a single typographical error has escaped me—although perchance one or two may have been overlooked: should, therefore, any Gentleman in the course of his reading notice an oversight, I shall feel the greatest pleasure in correcting it, if he will favor me with his remarks, under cover to the Publisher.

In Porson's Medea there are indeed numerous blemishes and defects, as well in the accents and breathings, as in the stops: most of these, I have no doubt (as I mentioned in my Preface to the Hecuba) are errors of the Printer—such, for example, as *φυγη πολιτων* for *φυγη πολιτων*, note on v. 12; *πιστιν* for *πιστιν*, v. 22; *IO.* for *XO.*, v. 148; *αμαθιας* for *αμαθιας*, v. 226; *αηηασθαι* for *αηηασθαι*, v. 239; *τινος* for *τινος*, v. 283; *πισσαις* for *πισσαις*, v. 326; *ου σι* for *ου σι*, v. 328; *αφορμην* for *αφορμην*, v. 343; *πιοῦσα* for *πιοῦσα*, v. 353; *και σ'* for *και σ'*, v. 457; *ησθοντ'* for *ησθοντ'*, v. 539; *φαινοσθαι* for *φαινοσθαι*, note on v. 601; *μην* for *μην*, v. 606; *αλλ'* for *αλλ'*, note on v. 640; *φιλον* for *φιλον*, v. 662; *αναξ* for *αναξ*, v. 691; *τουτο* for *τουτο*, and *αγγιλλαις* for *αγγιλλαις* or rather *αγγιλλαις*, note on v. 703; *πειρασομαι σου* for *πειρασομαι σου*, v. 722; *ιχιν* for *ιχιν*, v. 775; *γαρ* for *γαρ*, v. 791; *ιρας* for *ιρας*, v. 822; *φριδς* for *φριδς*, note on v. 852; *αδερμποισι* for *αδερμποισι*, v. 944; *αν* for *αν*, v. 964; *καγω* for *καγω*, v. 1010; *ισταξ* for *ισταξ*, v. 1196; *ιυδις ιστιν* for *ιυδις ιστιν*, contrary to MSS. and the judgment of Aldus, v. 1225; *δ,* for *δ,* note v. 1277, &c. &c. In many instances where the enclitics *σι*, *σου*, *σοι*, and the like are emphatic, Porson has retained the accent on them, as, for instance, *ου σι* v. 328; *ως σου*, v. 329; *δη σοι*, v. 817; *ιμποδων σοι*, v. 932; *ξυθάνοιμι σοι*, v. 1207; *γῆμαι σι*, v. 1338, &c., where I have given *ου σι*, *ως σου*, *δη σοι*, *ιμποδων σοι*, *ξυθάνοιμι σοι*, *γῆμαί σοι*, &c. Verse 669, also, which in Porson's Text and that of others stands thus, *απαιδεις ισμιν*, *δαι-*

μορος τινος τέχης, I have altered to ἀπαίδης ἱσμεν, δαίμονος τινος τέχης, and this I consider to be the right and correct accentuation. A variety of examples of this description I could quote, but let the above suffice.

That I may not be accused of partiality, I confess that in my First Edition of the *Medea* there were very many errors, in number perhaps greater, and in kind certainly grosser, than are to be found in Porson of these I have given some of the worst at the end of this Play, rather as a specimen than a list—inasmuch as by far less than one-third part of the whole has been inserted. Another species of blemish to which I have not alluded, greatly disfigured that Edition; I mean a want of uniformity in the accents of initial diphthongs: take, for example, ἔνικα, (for so it is printed in ver. 451) and it will be perceived that, consistently with my mode of marking the breathings and accents, it ought to have been ἐνικα, but which is generally (and in my opinion most absurdly) written οἔνικα. Consistency, however, is a virtue, even where the premises are false.

In the following Translation, I have by no means (no, notwithstanding my utmost endeavours) succeeded in rendering the Text so literally and so faithfully into English as I could wish; but the extreme difficulty of expressing word for word, so as to make any thing like sense, seeing the idioms of our language and of the Greek are so widely different, will plead for me with the liberal and the well informed: and a sentence here and there happily expressed may perhaps hide a multitude of those faults which must inevitably exist in a Work like the present. I own I labored hard in the very outset of the drama to find, in English, words equivalent to ἴθ' ἔφικε, and I know not whether in this Edition, or in the former, I have really come nearer to the true meaning of the phrase. The remainder of the first line, Ἀγροῦ, μὴ διαπτάσθαι σκάφος, I have translated much the same as before, and with the same satisfaction to myself—uninfluenced by the carplings of an old envious pseudo-critic, formerly (with classical pretensions) a quack schoolmaster, not very many miles north of London. This blockhead, seeing through his spectacles in Musgrave's Latin version of the *Medea*, "*Argo navis*," reprobated with fury the true literal English, "*hull of the Argo*," and then forsooth διαπτάσθαι (strange to tell) could never mean "*to fly through*" because (said he) a hull or ship cannot fly nor wing its way! NE SUTOR ULTRA CREPIDAM.

Although the opinion and judgment of men like this pass by me unheeded, being mere "trifles light as air," yet I acknowledge that many improvements have been made in the Translation and in other parts of this edition, at the suggestion of numerous learned friends, to whom I beg to acknowledge my obligations—and particularly to the Translator into elegant Latin of *Télémaque* from the French of Fenelon.

The merit of my performances, I own, is trivial, and little deserving of praise:—yet as my Versions have been deemed useful, and as they have been honored with a place in the libraries of many of the first Scholars of the age, it will be my pride to proceed with the proposed Series, and to wade with unabated diligence through the whole of the Greek Drama.

London,
2nd July, 1833.

SUMMARY

FACTS AND CIRCUMSTANCES CONNECTED WITH THE PLAY.

ΕΥΡΙΠΙΔΗΣ, a celebrated tragic poet of Athens, was born at Sálamis, (a town in which Hómer is said also to have been born) about the time that Xérxēs invaded Greece. He studied rhetoric under Pródikos, ethics under Sócratēs, and philosophy under Annágoras. Having afterwards applied himself to dramatic composition, he proved singularly fortunate in expressing the passions of love and of grief, in language the most animated and tender. In such admiration, indeed, were his writings held, that several of the soldiers who accompanied Nicias in his unfortunate expedition against Syracuse, were freed from slavery on the bare recital of a few pathetic verses of this great poet. Séphocles was his only yet formidable rival, dividing with him the applause of the populace, and surpassing him far in the majestic and sublime.

Eu-ripídes lived upwards of seventy years, and composed between ninety and a hundred tragedies. During part of his time he resided near the place of his nativity, and had a favorite cave in the neighbourhood, to which he frequently retired to meditate and to write. Many of his plays he conceived and perfected at Athens, where he passed several of his more advanced years: at last, however, he migrated to the court of Archeláus, king of Macedónia, by whom he was very kindly received; but the termination of his life was deplorable—for the dogs of Archeláus, meeting him in one of his solitary walks, tore him to pieces, and ate the flesh off his bones, about 407 years before Christ. He was twice married, and entertained a very bad opinion of the fair sex in general. Of his tragedies only twenty have escaped the ravages of time, and of these the *Medea* is one of the most approved. The scene is laid at Corinth, about 1250 years before the Christian æra, and 800 years prior to the time at which the play was written. This drama depicts jealousy in her darkest form, under the character of a cunning exasperated sorceress.

Jáson was a native of Iólchos, a town in Thessaly, to which he returned after the Argonautic expedition, conveying home with him in the Argo the celebrated magician Medéa, daughter of Ætēs, king of Cólchia. This woman, after betraying her father, and murdering her brother, had absconded with Jáson, passionately enamoured of him. From Iólchos, however, they were both very soon obliged to flee to Córinth, to avoid the resentment of an offended people, whose king Pélias, had, at the instigation of Medéa, been cut to pieces by his own daughters.

At Córinth, Jáson and Medéa lived together for ten years in perfect union and love, and were the fond parents of several children. But their matrimonial happiness began after that lapse of time to be disturbed by Jáson's partiality for Glaukē, the blooming daughter of Créon, king of the Corinthians; and this shortly led to the divorce of the Cólchian.

The punishment of Jáson's infidelity by the enraged and implacable Medéa, is the principal feature in the tragedy.

According to Ælian, the murder of Mérmerus and of Phérēs, the youngest of Jáson's children by Medéa, was not perpetrated by their mother, but by the people of Córinth, to atone to the gods for the horrid massacre of which Medéa had been guilty in the persons of Glaukē and Créon.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΑ ΠΡΟΣΩΠΑ ΤΟΥ ΔΡΑΜΑΤΟΣ

ΤΡΟΦΟΣ
ΠΑΙΔΑΓΩΓΟΣ
ΜΗΔΕΙΑ
ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΠΟΛΙΤΙΔΩΝ
ΚΡΕΩΝ
ΙΑΣΩΝ
ΑΙΓΕΥΣ
ΑΓΓΕΛΟΣ
ΠΑΙΔΕΣ ΜΗΔΕΙΑΣ

THE PERSONS OF THE DRAMA.

NURSE
TUTOR
MEDEA
CHORUS OF FEMALE CITIZENS
CREON
JASON
ÆGEUS
MESSENGER
CHILDREN OF MEDEA

ΥΠΟΘΕΣΙΣ ΜΗΔΕΙΑΣ.

ἸΑΪΣΩΝ εἰς Κόρινθον ἰδὼν, ἐπαγόμενος καὶ Μήδειαν, ἰγγυᾶται τὴν Κρείωντος, τοῦ Κορινθίων βασιλῆως, θυγατέρα Γλαύκην πρὸς γάμον. Μίλλουσα δὲ ἡ Μήδεια φυγαδεύεσθαι ὑπὸ Κρείοντος ἐκ τῆς Κορίνθου, παραιτησαμένη μίαν ἡμέραν μῦθαι, καὶ τυχοῦσα, μισθὸν τῆς χάριτος δῶρα διὰ τῶν παίδων πέμπει τῇ Γλαύκῃ, ἱσθῆτα, καὶ χρυσοῦν στίφασι, οἷς ἐκίπτη χρυσαμένη διαφθείρεται· καὶ ὁ Κρίων δὲ, περιπλακίς τῇ θυγατρὶ, ἀπόλλυται. Μήδεια δὲ, τοὺς ἑαυτῆς παῖδας ἀποκτείνουσα, ἰφ' ἄεματος δρακόντων πτερυγῶν, ὁ παρ' Ἡλίου ἔλαβει, ἵπποχος γινόμενη, ἀποδιδράσκει εἰς Ἀθήνας, καὶ οἰεῖται Ἀργεῖ τῷ Πανδίωνος γαμιῖται.

THE ORDER, AND ENGLISH ACCENTUATION.

ἽΠΟΘΕΣΙΣ ΜΗΔΕΙΑΣ.

ΙΑΪΣΩΝ, ἰδὼν εἰς Κόρινθον, καὶ ἐπαγόμενος Μήδειαν, ἰγγυᾶται Γλαύκην τὴν θυγατέρα Κρείωντος τοῦ βασιλέως Κορίνθου, πρὸς γάμον. Δὲ ἡ Μήδεια μίλλουσα φυγαδεύεσθαι ἐκ τῆς Κορίνθου ὑπὸ Κρείοντος, παραιτησαμένη μίαν ἡμέραν, καὶ τυχοῦσα, πέμπει δῶρα, μισθὸν τῆς χάριτος, διὰ τῶν παίδων τῇ Γλαύκῃ, ἱσθῆτα καὶ χρυσοῦν στίφασι, οἷς ἐκίπτη χρυσαμένη διαφθείρεται· καὶ δὲ ὁ Κρίων περιπλακίς τῇ θυγατρὶ, ἀπόλλυται. Δὲ Μήδεια, ἀποκτείνουσα τοὺς παῖδας ἑαυτῆς, γινόμενη ἵπποχος ἐπὶ ἄεματος πτερυγῶν δρακόντων, ὁ ἔλαβε παρὰ Ἡλίου, ἀποδιδράσκει εἰς Ἀθήνας, καὶ οἰεῖται γαμιῖται Ἀργεῖ τῷ Πανδίωνος.

TRANSLATION.

ARGUMENT OF THE MEDEA.

JASON having come to Corinth, and brought with him Medæa, engages for himself (Glaukê), the daughter of Créon, king of the Corinthians, in marriage. Then Medæa, about to be banished from Corinth by Créon, having begged permission to remain for one day, and obtained her request, sends presents, an acknowledgement of the favour, by her children to Glaukê, a robe and golden chaplet; which when she had put on, she is miserably destroyed: and Créon too, through embracing his daughter, perishes. But Medæa, having subsequently murdered her own children, being now seated in a chariot of winged dragons, which she received from the Sun, escapes to Athens, and is there married to Ægeus, son of Pandion.

Line 1. ἰγγυᾶται, 3. sing. pres. ind. mid. by contraction for ἰγγυᾶται. When the middle voice is followed by the case which is the proper regimen of the verb, the action is for the agent; hence ἰγγυᾶται, he engages for himself.

Line 8. ἵπποχος γινόμενη, being become mounted as on horseback.

Line 9. Aristóphanês of Byzántium gives the argument in the words following: Μήδεια δὲ τὸν πρὸς Ἰάσονα ἔχσαν, τῷ ἑαυτῶν γαμμίῳ τὸν Κρείωντος θυγατέρα Γλαύκην, ἀκτείνουσα μὲν Γλαύκην, Κρίωνα, καὶ

τοὺς ἱδὼν ἱοὺς, ἐχρυσέει δ' Ἰάσονα, Ἀργεῖ συνκτείνουσα. Παρ' ἰσοδότην αἰτᾷ ἡ μεθεστωμένη. Ἡ μὲν οὖν τῷ δράματι ἐκτίσεται ἐν Κορίνθῳ· ἡ δὲ χρεὶς συνέστηκε ἐν γυναικὶ πολιτικῇ· προλογίζεαι δὲ τρεῖς Μήδειας. And he adds, Ἐπιδέχθη ἐπὶ Πυδοδέρῳ ἄρχοντι κατὰ τὴν ἑθνητικὴν ἰσθμὴν Ὀλυμπιάδα· πρῶτος Εὐφρόσιον, δεύτερος Σοφοκλῆς, τρίτος Εὐρυπίδης. Μήδεια, φιλαπτόντις, αἰσῶν, θεωρεῖται Σάτυρος· ἐν σέβεται. Pherecydês and Simónidês, who flourished a few years before Euripidês, say, ἡ Μήδεια ἰφ' ἄεματος τὸν Ἰάσονα τὸν αἰσῶν.

ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

ΤΡΟΦΟΣ.

Ἐρὼ δ' οἶλ' Ἀργεὺς μὴ διαπτέσθαι σκάφος,	| - - | υ - | - - | υ - | υ -
Κόλχων ἐς Αἴαν, Κυανίας Συμπλεγάδας,	| - - | υ - | - - | υ - | υ -
μὲδ' ἐν νάπαισι Πέλιου πεισὶν ποτα	| - - | υ - | - - | υ - | υ -
τρυφίῃσα πύκνα, μὲδ' ἱερτμῶσαι χίρας	| - - | υ - | - - | υ - | υ -
ἀνδρῶν ἀρίστων, οἱ τὸ πάγχρυσον δίρας	5 | - - | υ - | - - | υ - | υ -
Πηλῖα μιτῶλθον· οὐ γὰρ ἂν δίσποιεν' ἱμῶ	| υ - | υ - | - - | υ - | - - | υ -
Μήδεια πύργους γῆς ἔκλεισε· Ἰωλκίας,	| - - | υ - | - - | υ - | υ -
ἔρωτι θυμὸν ἐκπλαγίσ' ἰάσονται·	| υ - | υ - | υ - | υ - | υ -
οὐδ' ἂν, κτανεῖν πείσασα Παλιάδας κέρας	| - - | υ - | - - | υ - | υ -
πατρίδα, κατόκει τήνδε γῆν Κορινθίαν	10 | υ - υ - - - υ - υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟΦΟΣ.

ΕΙ' ΘΕ σκάφος Ἀργεὺς μὴ σκάφος, ἵνα μὴ διαπτέσθαι Κυανίας Συμπλεγάδας ἐς Αἴαν Κόλχων, μὲδ' ἐν νάπαισι Πέλιου πείσιν ποτα, μὲδ' ἱερτμῶσαι χίρας ἀρίστων ἀνδρῶν, οἱ μὲν τὸ πάγχρυσον δίρας Πηλῖα· γὰρ Μήδεια ἱμῶν δίσποιεν οὐκ ἂν ἐκλείσει πύργους Ἰωλκίας γῆς, ἐκπλαγίσ' ἔρωτι ἰάσονται—οὐδ', κτανεῖσα Παλιάδας κέρας πείσασα πείσασα, κατόκει τήνδε Κορινθίαν γῆν

TRANSLATION.

[SCENE. *The Royal Palace at Corinth; Medæa's Nurse standing at the Gate alone.*]

NURSE.

O! THAT the hull of the Argo had not had to-have-winged-its-way-through-between the Cyænean Symplegadēs to the land of the Cólchians;—nor the pine, felled in the forests of Pélion, ever to-have-fallen; nor to-have-exercised-with-the-oar the hands of the very-adventurous men who went-in-quest-of the golden fleece for Pélías:—because-then Medæa, my mistress, would-not-have-sailed-to the forts of the Iolchian realm, [*Shedding tears of vexation.*] vehemently-smitten as to her mind with the love of Jásōn:—nor-yet, having persuaded the Pélian maidens to slay their father, would-she-be-inhabiting this Corinthian land

1. Ἐρὼ δ' οἶλ' Ἀργεὺς μὴ σκάφος, ἵνα μὴ non debisset scāphus, I would-that the hull had owed not,—and which in the first edition of the *Medæa* I translated,—“I wish the hull had not been destined,” but in the second and third editions, “troth the hull ought not.” I have now rendered,—“O! that the hull had not had.” The Argo was a ship (or rather, wherry) with fifty oars, in which Jásōn and his companions went to Cólchis to recover the golden fleece. Διαπτέσθαι, to have flown through, 1. aor. inf. mid. of διαπίτομαι or διαπιταμαι, I fly through. The sails of ships are often poetically styled their wings, as in the *Prometheus Chained*, of *Æschylus*, 477, λυπώμενος ναυτίλῳ ἰχθύματι, the canvas-winged vehicles of mariners. In like manner might a boat's oars be called the wings of the boat: a shuttle also, though wingless, is metaphorically said to fly.

2. Cólchis was a country of Asia, east of the Euxine Sea:—its present name is

“*Mingrelia*.” The Cyænean Symplegadēs, now called “the *Putoræne*,” are two very rugged islands, or rather, rocks, at the entrance of the Black Sea, near the mouth of the Thracian Bósphorus.

3. Pélion was a mountain of Thessaly, celebrated for its pines.

4. Musgrave, (confounding ἱερτμῶσαι, to row, with ἱερτμῶσαι, to cause to row,) preferred the nominative χίρας, to the accusative χίρας.

6. Pélías who had from *Æson* usurped the kingdom of Iólchos, planned for *Æson*'s son Jásōn (demanding his right) an expedition to Cólchis—with promise of the sceptre on his happy return.

9. Παλιάδας κόρας, the Pélian maids, viz. the *Peliadæ* or daughters of Pélías. They, at the instigation of Medæa, killed their father in the truly affectionate, but vain hope, of seeing him restored to youth.

10. κτανεῖν, simply, did inhabit; ἂν κτανεῖν, would inhabit or be inhabiting.

ἐπὶ πρὸς ἀνδρὲς ᾗσιν ἡδαιμένη	|-|-|-|-|-|-|-|-|-|-
ὅτ' ἔμ' ἐπαίρουσ', ὅτ' ἀπαλλάσσουσα γῆς	|-|-|-|-|-|-|-|-|-|-
πρόσωπον ὡς δι πύργου, ἢ θαλάσσης	|-|-|-|-|-|-|-|-|-|-
κλύου, ἀκούει συνδυσμένη φίλων	|-|-|-|-|-|-|-|-|-|-
30 ἢ μέντοι στρέψασα πάλλιντος ἔργου,	|-|-|-|-|-|-|-|-|-|-
αὐτὴ πρὸς αὐτὸν πατὴρ' ἀποιμάξῃ φίλον,	|-|-|-|-|-|-|-|-|-|-
καὶ γαίαν, ἵκεος δ', ὅς περδοσ' ἀφίκετο	|-|-|-|-|-|-|-|-|-|-
μετ' ἀνδρῶν, ὅς σφι νῦν ἀτιμάσας ἔχει.	|-|-|-|-|-|-|-|-|-|-
Ἔργου δ' ἡ τάλαρα συμφορᾶς ὕπο,	|-|-|-|-|-|-|-|-|-|-
ἴδον πατρίδας μὴ παλείπισταί χθονὶς	35 |-|-|-|-|-|-|-|-|-|-
στύγι δι παῖδας, ὅνδ' ἰδὼς ἰσφραίνεται.	|-|-|-|-|-|-|-|-|-|-
Δίδουκα δ' ἀγτὴν, μὴ τι βουλεύσῃ ἴδον,	|-|-|-|-|-|-|-|-|-|-
βαρεῖα γὰρ φρεν, ὅνδ' ἀνίσταται κακῶς	|-|-|-|-|-|-|-|-|-|-
πάσχουσ'. Ἐγὼ δα τάνδε, διμαίνω τί νῦν,	|-|-|-|-|-|-|-|-|-|-
40 μὴ θεκτὸν ὄσφ φάσγανον δι' ἥπατος,	|-|-|-|-|-|-|-|-|-|-

THE ORDER, AND ENGLISH ACCENTUATION.

ἐπὶ ᾗσιν ἐπαίρειται πρὸς ἀνδρῶν ὅττι ἐπαίρουσα ἔμμε, ὅττι ἀπαλλάσσουσα πρόσωπον γῆς δι ὡς πύργου, ἢ θαλάσσης κλύου, ἀκούει συνδυσμένη ἀκούει φίλων ἢ μέντοι, στρέψασα παλλίντος ἔργου, αὐτὴ πρὸς αὐτὸν ἀποιμάξῃ φίλον πατέρα, καὶ γαίαν, ἵκεος δ', ὅς περδοσ' ἀφίκετο μετὰ ἀνδρῶν, ὅς νῦν ἔχει ἀτιμάσας. Ἡ τάλαρα δι ἡγίας ὕπο συμφορᾶς ὕπο καὶ ἀπολείπεται πατρίδας χθονὶς δι στύγι παῖδας, οὐδὲ ἰσφραίνεται ἰδόντα. Δι δίδουκα αὐτὴν, μὴ βουλεύσῃ ἴδον, γὰρ βαρεῖα φρεν, οὐδὲ ἀνίσταται κακῶς τάνδε, δι διμαίνω τί νῦν, μὴ ὄσφ φάσγανον δι' ἥπατος.

TRANSLATION.

ever since she first-felt-herself disrespectfully-treated by her husband neither upraising her eye, nor averting her countenance from the ground; but as a rock, or a maritime wave, when-offered-consolation does she listen to her friends:—unless at any time having-turned her snow-white neck she to herself bewail her beloved father, and her country, and home—which when she had betrayed, she came hither with a man who has now dishonoured her.

The unhappy woman indeed hath learnt from affliction what it is, not to forsake a father's domain:—yea she hates her children, nor is she delighted when she beholds them.

Really I dread her, lest she meditate something new—for violent is her mind, nor will it endure to receive affront. I know her well, and I fear for her, lest she force the sharpened sword through her liver,

26. ᾗσιν, *accusative* se, 3. sing. 2. acc. ind. mid. of ἀναισθάναι.

29. συνδυσμένη, *common-sense*, being advised or counselled, that is, bring or having been offered consolation.

30. πάλλιντος signifies *entirely-white*, and may therefore with pardonable freedom, I think, be rendered *snowy* or *snow-white*, an expression far more congenial to the English idiom.

33. ὅς σφι νῦν ἀτιμάσας ἔχει, *who now has her, having dishonoured her*.

35. πατρίδας χθονὶς, *literally, the paternal land*. Medea had not only deserted her country, but betrayed her sire, and

murdered her brother. Was it to be expected, then, she would not repeat of this? Yet why hate her children?

36. ἰδὼν, *beholding them* or *looking on them*: *pres. part. of ἰδόναι, I see*.

38. ἀνίσταται, 3. sing. 1. fut. indic. mid. from ἀνίσταμαι, *I bear, sustain, or endure*: *πάσχων κακῶς, suffering badly*.

39. αἰ may be taken here for αὐτῇ, though more frequently put for αὐτῇ, and sometimes for αὐτῇ, as likewise for αὐτῇ, αὐτῇ, &c.

40. ἥπατος, *liver*, is properly the liver, but may in the present sense with the greatest propriety be rendered "*heart*."

αὐτὸ ἱερὰς μ' ἐπιδόξῃ γὰρ τι κίχον	| - + - + - + - + -
λέξαι, μελοῦσθαι δὲ, δασύων τέχνη.	| - + - + - + - + -
ΠΑΛ. Ὅπως γὰρ ἢ τάλας παύεται γέναι;	| - + - + - + - + -
ΤΡΟ. Ζεῦ σ' ἐν ἄρχῃ σῆμα κινέτω μέγα.	| - + - + - + - + -
ΠΑΛ. Ὁ μῆρς, ἐν χρῇ δασύων ἐπὶ τῷ τέλει, 60	| - + - + - + - + -
ὡς ἴδω ἔκτε τῶν κατέρω κακῶν.	| - + - + - + - + -
ΤΡΟ. Τί δ' ἴστω, ὦ γεραιά; Μὴ φέω φρένας.	| - + - + - + - + -
ΠΑΛ. Ὅδ' ἀν' μετρίων καὶ τὰ πρὸς ἡφαίαν.	| - + - + - + - + -
ΤΡΟ. Μὴ πρὶς γυναιὸς κέρνῃ σείδωλον εἶναι,	| - + - + - + - + -
σὺν γὰρ, ἐν χρῇ τῶνδε θύονται σῆμα. 65	| - + - + - + - + -
ΠΑΛ. Ἐκαστὸς τοῦ λόγοντος, ἐν δαῖτι κλέων,	| - + - + - + - + -
πιστὸν ἀποκλίνων, ἴδω δὲ καλαίτην	| - + - + - + - + -
θῆσσαν, σιμῶν ἀφ' ἡμῶν Πιρηνίαν εἶναι.	| - + - + - + - + -
ὡς τοῖσδε παῖδας γῆς ἔδω Κορινθίαν	| - + - + - + - + -
ἔνι μητρὶ μέλλει τῶνδε παῖδας χθονὶς 70!	| - + - + - + - + -
Κρίων. Ὁ μέγας μῦθος, ἐν σφῆρι εἶναι	| - + - + - + - + -
ὡς ἴδω βουλόμην δ' ἂν ὡς ἴδω τῷ.	| - + - + - + - + -

THE ORDER, AND ENGLISH ACCENTUATION.

αὐτὸ ἱερὰς ἐπιδόξῃ με λέξαι τι γὰρ καὶ κίχον, μελοῦσθαι δὲ, τέχνης δασύων. ΠΑΛ. Γὰρ ἢ τάλας παύεται γέναι γέναι; ΤΡΟ. Ζεῦ σὺ ἐν ἀρχῇ σῆμα κινέτω μέγα. ΠΑΛ. Ὁ μῆρς, ἐν χρῇ ἐπὶ τῷ δασύων, ὡς εἶδω ἔκτε τῶν κατέρω κακῶν. ΤΡΟ. Δὲ τί ἴστω, ὦ γεραιά; Μὴ φέω φρένας. ΠΑΛ. Ὅδ' ἀν' καὶ μετρίων καὶ τὰ πρὸς ἡφαίαν. ΤΡΟ. Μὴ γυναιὸς με κέρνῃ σείδωλον εἶναι γὰρ θύονται σῆμα πρὶς τοῖσδε, ἐν χρῇ. ΠΑΛ. Ὁ δαῖτις κλέων πιστὸν ἀποκλίνων, σιμῶν ἀφ' ἡμῶν Πιρηνίαν εἶναι, δὲ ἴδω καλαίτην θῆσσαν ἀφ' ὧν σῆμα εἶναι Πιρηνίαν, ἐν Κρίων παῖδας τῶνδε χθονὶς μέλλει ἴδω τοῖσδε παῖδας εἶναι μῆτρὶ Κορινθίαν γὰρ. Ὁ αἰὲς μῦθος, ἐν δὲ σφῆρι καὶ εἶναι δὲ ὡς βουλόμην τῷ καὶ εἶναι.

TRANSLATION.

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

TURON. So the unfortunate woman ceases not-yet from her moans? NURSE. I commend you: the harm in its commencement, and by-no-means half-at-its-worst! TURON. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

NURSE. But what is it, O aged-man? Scruple not to tell me.

TURON. Nothing: and I repent of the words before uttered.

NURSE. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

TURON. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Piréné, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of μελοῦσθαι we find μελοῦν in several of the best MSS. This reading, if by μ' ἐπιδόξῃ we understand ἐπιδόξῃ με, is correct. Still, however, it is a nice distinction.

58. παύεται γέναι, desists from sorrow.

60. Αἶδω very corruptly, and entirely against the sense, printed δασύων.

66. ἔκτε τοῦ λόγοντος, I heard some-one speaking: here τοῦ is put for τοῦ. After κλέων understand εἶναι, the words: thus, ἐν δαῖτι κλέων τὰ εἶναι τοῦ λόγοντος, not appearing to listen to the words of the speaker—not appearing to hear.

67. For καλαίτην most editions, and I believe all MSS., have καλαίτην.

Σὺ δ' ὡς μάλιστα τοιοῦτ' ἐξημέσας ἔχει,
καὶ μὴ πύλαξι μνητὶ δυσθυμουμένην.
Ἦδη γὰρ ἴδον ἕμμα ἢ ταυρουμήνην
τοιοῦτ', ὥς τι δραστίουσαν, οὐδὲ παύσεται
χέλου, σάφ' ἴδνα, πρὶν καταστῆψαι τινα·
ἐχθρῶς γι μίττοι, μὴ φίλους δράσιναι τι.

90

MHAEIA.

Δύστανος ἰγὺν, μελῖα τι πύων,
 ἰὼ μοῖ μοι, πῶς ἂν ἱλοίμην;
 ΤΡΟ. Τὶδ' ἱκίῃτο, φίλοι παῖδες· μάτῃ
 κινεῖ κρεάδιον, κινεῖ δὲ χύλον.
 Σπιβόσται θᾶσσοι δόμματος ἴσων,
 καὶ μὴ πιλάσῃτ' ἔμματος ἰγυῖος.
 μηδὲ προσλήβητ', ἀλλὰ φυλάσσεισθ'
 ἄγχιον ἦτος, στυγιεῖναι τι φύσει
 φρενὶ, ἀνθάδου.

95

--|---||---|--
--|---||---|--
--|---||---|--
--|---||---|--
--|---||---|--
100

--|---||---|--
--|---||---|--
--|---||---|--
--|---||---|--

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' ου εχε τωϊδε ως μαλίστα ιερήσας, και μη παύξει δυσθυμείαση μέντι. Έπε έδη ειπεν αν ταυραμηνον ήματι τωϊδε, ως δραστούσας τι, φίλοι παύσεται χίλων, αλλα σέβας, πριν κατασκήψαι τιν'. Γι' μίντι δραστήι τι έχουσιν, μη φύλας. ΜΗΔ. Δυστήεις ήντι, τι σέβας σίνων, Ιω μου μη, πως αν ελθμας; ΤΡΩ. Τωϊ ειπεί, φίλοι παύει μέντις ήντι κρέδων, δε κίνη χίλων. Ξυστάς τε δάσας ήντι δματας, και μη παύσεται ήγγας ήματας, μέντι προσελθίτι, άλλα φυλαστέσις άγειν ιδος τι στυγας φόν ανδρώνος ήντις.

TRANSLATION.

[*To the Tutor.*] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of-late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however,

MEDEA. [*Within.*] Wretch! that I am! And broken-down by misfortunes! Woe! me! O me! How can I destroy-myself?

Nurse. There it is, dear youths:—your mother is rousing her choler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

89. *ἰσημόσας*, having conveyed them to solitude—to privacy—to retirement.

91. ταυρουμίνην ὄμμα, putting on, as to her eye, a bull's fierceness.

93. κατασκήπτω, *I rush impetuously.*

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapestic dimeter, each *anapaest* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapestic systems are much more harmonious than when otherwise; such are verses 98, 99, 100, and 105, in this page. An exception, however, may be made

in the paroemiac or anapaestic dimeter catalectic, in which the third foot, and even the second need not end with word. In general the third foot of a paroemiac should be an anapaest, yet *Sophocles*, *Ced. Tyr.* 1311, has a spondee, and *Aeschylus*, *Pr. Vinet.* 117, a proceleusmatic. The last syllable of every anapaestic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse: hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.

100. *ἡμᾶρτι* *ἥντι*, literally, *near how eyes, that is, into her presence.*

103. ἀυθάδης, arrogant, self-willed.

ἴτε νυν, χρεῖτ' ὥς τάχως ἴσω.	| υ υ - | - | υ υ - | - -
Δῦλοι δ' ἀρχῆς ἐξαιρέμενοι	105 | - - | - | - - | υ υ -
τίφος ὀμωγῆς· ὥς τάχ' ἀνάψαι	| υ υ - | - | υ υ - | - -
μύζονι θυμῷ· τί ποτ' ἐγνάσται	| υ υ - | - | υ υ - | υ υ -
μυγαλόσπλαγχνος, δυσπατάπαυστος	| υ υ - | - | υ υ - | - -
ψυχῇ, δαχθίσα κακοῖσιν;	| - - | - | υ υ - | υ υ
ΜΗ. Ἄϊ αἶ αἶ αἶ,	110 | - - | - -
ἴπαθαι τλάμων, ἴπαθαι μινάλων	| υ υ - | - | υ υ - | υ υ -
ἄξι' ὀδυρμῶν· ὃ καταράσται	| υ υ - | - | υ υ - | - -
παῖδες ὀλοισθὶ στογιρᾶς ματρὸς	| υ υ - | - | υ υ - | - -
ξύν πατρί, καὶ πᾶς δόμος ἔξῃ.	| υ υ - | - | υ υ - | - υ
ΤΡΟ. Ἰὺ μοι μοι, ἰὺ τλάμων.	115 | - - | - | - - | - -
Τί δὲ σοὶ παῖδες πατρὸς ἀμπλακίας	| υ υ - | - | υ υ - | υ υ -
μετίχουσι; Τί τοῖσδ' ἔχθεις; Οἶμοι,	| υ υ - | υ υ - | - | - -
τίκτω, μή τι πάθῃ' ὥς ὑπεραλγῷ.	| υ υ - | υ υ - | - | υ υ -
Διὶνὰ τυράνῳ λήματα, καὶ πως	| - υ υ - | - | υ υ - | - -
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες,	120 | υ υ - | υ υ - | - | υ υ -
χαλεπῶς ἐργὰς μεταβάλλουσι.	| υ υ - | - | υ υ - | - -

THE ORDER, AND ENGLISH ACCENTUATION.

ἴτε νυν, χρεῖτ' ὥς ὡς τάχως. Δε δὴ τὸν τίφος ἀνάψαι ἐξαιρέμενοι ἔρχεσθαι ὡς τάχως ἀνάψαι μύζονι θυμῷ· τί ποτ' ἐγνάσται, δυσπατάπαυστος ψυχῇ ἐγνάσται, δαχθίσα κακοῖσιν; ΜΗΔ. Αἶ αἶ αἶ αἶ, τλάμων ἴπαθαι, ἴπαθαι ἔξω μινάλων ὀδυρμῶν ὃ καταράσται παῖδες στογιρᾶς μᾶτρὸς ὀλοισθὶ ξύν πατρί, καὶ πᾶς δόμος ἔξω. ΤΡΟ. Ἰὺ μοι μοι, ἰὺ τλάμων. Δε τι σοὶ παῖδες μετεχούσι ἀμπλακίας πατρὸς; Τί ἔχθεις τοῖσδε; Οἶμοι, τίκτω, ὡς ὑπεραλγῶ μοι πάθῃ τι. Δεῖνα λήματα τυράνῳ, καὶ πως ἀρχόμενοι ὀλίγα, κρατοῦντες πολλὰ, μεταβάλλουσι ἐργὰς χέλεσθαι.

TRANSLATION.

Go then, proceed-in as fast-as-possible. For it is evident, that the cloud of despair accumulated from the beginning, will very shortly flame-forth with greater vehemence. What then will her mighty implacable soul achieve, exasperated by ill? [*Exeunt Tutor and the two Children.*]

MEDRA. [*Within.*] Alas! alas! alas! alas! I, a wretch, have endured—have endured treatment deserving of unbounded lamentation. Oh! ye accursed offspring of a disconsolate mother, may ye perish with your father, and may the whole house sink-in-ruin.

NURSE. [*To herself.*] Woe me! O Me! Oh! unhappy me! But why are your boys made partakers of their father's misconduct? Why hate you them?

Woe me, children, how I grieve-above-measure, lest ye suffer harm. Cruel are the dispositions of princes, who, as it were, controlled in few things, absolute in many, remit their stern-purposes with-difficulty!

105. Mungrave conjectured δαδ' ὃ, without (as Porson very justly observes) any apparent necessity. Ἐξαιρέμενοι, raised or up-lifted.

106. ἀνάψαι, will blaze forth, 3. sing. 1. fut. ind. act. of ἀνάπτω, accendo.

109. δαχθίσα, gnawed or bitten—see δάω. This verse is a paræmiac, and the next, an anapaestic monometer.

112. ἔξω, things worthy; μινάλων ὀδυρμῶν, of great wailings.

118. αἶδωμι, 3. pl. 2. aor. subj. act. of αἶδω, I suffer.

119. καὶ, I have here rendered καὶ, which seems to be the true meaning, since ἀρχόμενοι, and κρατοῦντες agree with τίκτω understood, and not with λήματα. Literally, and on ὃ understood.

Τὸ δ' ἄρ' ἰδέσθαι ζῶν ἐπ' ἰουσι	| - - + - + - - -
κρίσσει μοῖν' ὄντι, ἢ μὲν μεγάλας,	| - - + - - - - -
ἔχρησ' γ' ἢ κατωγρότερον.	| - - + - + - - -
Τῶν γὰρ μετρίων, πρῶτα μὲν, ἐπιτῶ	125 | - - + - + - - -
τόνομα παρ', χρῆσθαι τι μακρῷ	| - - + - - - - -
λῆστα βροτῶσι τὰ δ' ἐπιβάλλουσ'	| - - + - - - - -
ὁυδὲν καιρὸν δύναιται θανάτῳ	| - - + - + - - -
μείζονος δ' ἄται, ὅταν ἐργασθῇ	| - + - + - - - -
δαίμων, οἷος ἀπιδώσει.	130 | - - + - - - + -

ΧΟΡΟΣ.

"Ἐλπον φῶτας, ἔλπον δὲ βοᾶν	| - - + - - - - -
τὰς δούλους Κολχίδας	| - - + - - - + -
ὁυδὲ πῦρ ἦτορ; Ἄλλ', ὃ γεραιά,	| - - + - - - - -
λίξον ἐπ' ἀμφιπέδον γὰρ ἔστω	| - - + - - - - -
μυλάδων βοᾶν ἔλπον	135 | - - + - - - - -
ὁυδὲ συνίδωμαι, γήται,	| - - + - - - - -
ἄλγιστο δόματα,	| - - + - - - - -
ἐπὶ μὲν φίλια κίεραται.	| - - + - - - - -

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' ἑρὰ το ἀδελφὰ ζῶν ἐπὶ ἰουσί κρίσσει οὐκ ἔστι ἀμείλι κατωγρότερον ἔχρησ' γὰρ, ἢ μὲν μεγάλας. Τὰς μὲν πρῶτα αἰσῶν το ἵστω τῶν μετρίων ἴστω, τὴν χρῆσθαι μείζονος λῆστα βροτῶσι διὰ τὰ ἐπιβάλλουσα οὐδὲν καιρὸν δύναιται θανάτῳ διὰ δαίμων, ὅταν ἐργασθῇ, ἀπιδώσει οἷος μείζονος ἄται. ΧΟΡΟΣ. Ἐλπον φῶτας, δι' ἔλπον βοᾶν τὰς δούλους Κολχίδας οὐκ ἔστω ἦτορ; Ἄλλα, ὃ γεραιά, λίξον γὰρ ἔλπον βοᾶν ἐπὶ ἑστω μείζονος ἀμφιπέδον οὐκ συνίδωμαι, γήται, ἄλγιστο δόματα, ἐπὶ μὲν φίλια κίεραται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-splendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

CHORUS. [Entering.] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [To the Nurse.] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. ἰδέσθαι, the infinitive mood taken substantively: ζῶν, in the Doric dialect, for ζῆν, pres. inf. act. of ζῆν, I live.

126. νικῶ, conquers; the phrase may be rendered thus: the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.

127. τὰ ἐπιβάλλουσα, things too excellent—over-prosperous-circumstances.

128. οὐδὲν καιρὸν δύναιται, can at no time.

130. ἀπιδώσει μείζονος ἄται, hath given-in-return the greater disasters.

135. This verse is a pæonic dimeter,

and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambi in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. Κίεραται, are being mingled or confounded together. The final letter of φίλια is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

ΤΡΟ. Ὅνκ' ἐστὶ δέμου· φροῦδα γὰρ ἴδῃ	140	| - - | υ υ | - - | υ υ | - -
τάδ'· ὃ μὲν γὰρ ἔχει λίτρα τυράννου·		| υ υ | - - | υ υ | - -
ἢ ὧς ἐν θαλάμοις τάκῃ βιοτῶν		| - - | υ υ | - - | υ υ | - -
δισκοῖνα, φίλῃν ἑυδαίης ἑυδαίης		| - - | υ υ | - - | υ υ | - -
παραβαλλομένη φρίκα μύθοις.		| υ υ | - - | υ υ | - -
ΜΗ. Ἄτ' αἶ' διὰ μὲν κεφαλᾶς φλέξ' ἑσπέρια		| - - | υ υ | - - | υ υ | - -
βαίῃ· τί δέ μοι ζῆν' ἔτι κέρδος;	145	| - - | υ υ | - - | υ υ | - -
Φιῦ φιῦ θανάτῳ καταλυσάμην,		| - - | υ υ | - - | υ υ | - -
βιοτῶν στρυγερὰν προλιπύδουα.		| υ υ | - - | υ υ | - -

ΧΟ. Ἄϊες, ὃ Ζεῦ, καὶ γᾶ, καὶ φῶς,	[Στρεφός.]	| υ υ | - - | - - | - -	α'
ἰαχᾶν, ἵαν' ἃ δύστατος		| υ υ | - - | - - | - -	β'
μήμῃν ὀνύμφῃ;	150	| - - | - - | - - | - -	γ'
Τί σοι ποτὶ τᾶς ἀπλάστου		| υ υ | - - | - - | - -	δ'
κοίτας ἱeros, ὃ ματαία,		| - - | υ υ | - - | - -	ε'
σπύσσει θανάτου τιλιντάς;		| - - | υ υ | - - | - -	ζ'
Μῆδ' ἐν τῷ λίσσῃ		| - - | υ υ | - - | - -	η'
ἢ δὲ σὺ πῶς;	155	| υ υ | - - | - - | - -	θ'
καὶ αἶ λῆχ' σιβίξει,		| - - | υ υ | - - | - -	ι'

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Δέμου οὐκ ἐστὶ γὰρ τάδε ἴδῃ φροῦδα· γὰρ μὲν ὃ ἔχει λίτρα τυράννου, δι' ὃ δισκοῖνα τάκῃ βιοτῶν ἐν θαλάμοις, παραβαλλομένη φρίκα οὐδὲν μύθοις οὐδὲν φίλῃν. ΜΗ. Αἰ αἰ' ἐσπέρια φλέξ' βαίῃ καὶ κεφαλᾶς μου· δι' τι κέρδος μοι ζῆν' ἔτι; Φεῦ φεῦ· προλιπύδουα στρυγερὰν βιοτῶν καταλυσάμην θανάτῳ. ΧΟ. Ἄϊες, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, ἵαν' ἰαχᾶν ἃ δύστατος ὀνύμφῃ; Τι σοι ποτὶ τῇς ἀπλάστου κοίτας ἱeros σπύσσει σὺ θανάτου τιλιντάς θανάτῳ; μὲν λίσσῃ τῷ· δι' ἢ σὺ πῶς σιβίξει καὶ αἶ λῆχ'.

TRANSLATION.

NURSE. The family is no-more—for those-endearments are now vanished:—ay, indeed, he is-enjoying the bed of royalty, but my lady is-wasting-away her life in her chamber—soothed as to her mind in no degree by the words of any of her friends.

MEDEA. [*Within.*] Alas! alas! O lightning of heaven, dart through my skull:—for what advantage is it to me to live longer? [*Groaning loudly.*] Well-a-day! well-a-day! Quitting a miserable existence, I shall find-a-haven in death! [*Screams.*]

CHORUS. Didst thou hear, O Júpiter, and thou Earth, and thou Light, what a shriek the disconsolate spouse uttered?

Why, ever, O infatuated woman, shall thy concern for thy couch deserted, hasten on thee the consummation of death? On no account pray for this:—and though thy husband be occupying a fresh bed,

139—140. Person tells us, that all MSS. and most editions, have φροῦδα τάδ' ἔδ'· ὃ μὲν γὰρ ἔχει λίτρα τυράννου, to the detriment of both verses. That any detriment accrues to the first verse from φροῦδα τάδ' ἔδ', is not plain. In the second, for λίτρα, Aldus gave δέμου, and Beck retained this reading.

142. ἑυδαίης ἑυδαίης, two negations in Greek strengthen the denial, contrary to their use in English.

144. Ἄτ' αἶ' are two extrameter syllables, constituting what Hermann would call a Basis, on this verse; but, properly speaking, they belong not to the metre.

151. ἀπλάστῃ, not come to, not having a partner. This and the two following verses are acatalectic dimeter ionics à majore.

156. This verse is a choriambic dimeter catalectic, like the following of Horace: Cur propero amicum?

ἰππὶ πρὸς ἀνδρὸς ἥσθιτ' ἡδικημένη·	| υ - | υ - | υ - | υ - | υ - | υ -
οὐτ' ἔμμ' ἱκαίρουσ', οὐτ' ἀπαλλάσσευσσα γῆς	| - - | υ - | υ - | υ - | υ - | υ -
πρόσωπον ὃς δι' οὐρανὸν ἡ θαλάσσιος	| υ - | υ - | υ - | υ - | υ - | υ -
κλύδων, ἀκούει νοθευομένη φίλων·	| υ - | υ - | υ - | υ - | υ - | υ -
ἢν μέποτε στρέψασα πάλαιον δῖον,	30 | - - | υ - | υ - | υ - | υ - | υ -
αὐτὴ πρὸς αὐτὴν πατὴρ' ἀποιμώξῃ φίλον.	| - - | υ - | υ - | υ - | υ - | υ -
καὶ γαῖαν, οἴκουσ' ὅς, ὅς προδοῦσ' ἀφίκετο	| - - | υ - | υ - | υ - | υ - | υ -
μετ' ἀνδρὸς, ὅς σφεὶ νῦν ἀτιμάσας ἔχει.	| υ - | υ - | υ - | υ - | υ - | υ -
Ἐγὼ γὰρ ἡ τάλας συμφορᾶς ὕπο,	| - - | υ - | υ - | υ - | υ - | υ -
οἷον πατρὸς μὴ 'πολεῖσθαι χθονὸς·	35 | - - | υ - | υ - | υ - | υ - | υ -
στύγῃ δὲ παιδᾶς, οὐδ' ὄρεσ' ἐνφραίνεται.	| υ - | υ - | υ - | υ - | υ - | υ -
Δίδωκα δ' ἀγνὴν, μὴ τι βουλίσῃ τίον,	| υ - | υ - | υ - | υ - | υ - | υ -
βαρεῖα γὰρ φρενὶ, οὐδ' ἀνίσταται κακῶς	| υ - | υ - | υ - | υ - | υ - | υ -
πάσχουσ'. Ἐγὼ δὲ τήνδε, διμαίνω τί νιν,	| - - | υ - | υ - | υ - | υ - | υ -
μὴ θνητὸν ὡς φάσγαιον δι' ἥπατος,	40 | - - | υ - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ἰππὶ ἴσθιτο ἡδικημένη πρὸς ἀνδρὸς οὐτὶ ἐκαίρουσα ἡμέρα, οὐτὶ ἀπαλλάσσευσσα πρὸς γῆν γὰρ δὲ ὡς οὐρανὸν, ἡ θαλάσσιος κλύδων, νοθευομένη ἀκούει φίλων ἢν μέποτε, στρέψασα πάλαιον δῖον, αὐτὴ πρὸς αὐτὴν ἀποιμώξῃ φίλον πατέρα, καὶ γαῖαν, τὸ οἶκος, ὅς προδοῦσα, ἀφίκετο μετὰ ἀνδρὸς, ὅς νῦν ἔχει σφε, ἀτιμάσας. Ἡ τάλας δι' ἡγνίαν ὑπο συμφορᾶς ὡς μὴ ἀπολεῖσθαι πατρὸς χθονὸς· δι' οὐρανὸν παιδᾶς, οὐδὲ ἐνφραίνεται ἰδέσθαι. Δὲ δίδωκα αὐτῇ, μὴ βουλίσῃ τί τίον, γὰρ βαρεῖα φρενὶ, οὐδὲ ἀνίσταται κακῶς. Ἐγὼ οὖν αὐτὴν τήνδε, διμαίνω τί νιν, μὴ ὡς φάσγαιον διὰ ἥπατος.

TRANSLATION.

ever since she first-felt-herself disrespectfully-treated by her husband neither upraising her eye, nor averting her countenance from the ground; but as a rock, or a maritime wave, when-offered-consolation does she listen to her friends:—unless at any time having-turned her snow-white neck she to herself bewail her beloved father, and her country, and home—which when she had betrayed, she came hither with a man who has now dishonoured her.

The unhappy woman indeed hath learnt from affliction what it is, not to forsake a father's domain:—yea she hates her children, nor is she delighted when she beholds them.

Really I dread her, lest she meditate something new—for violent is her mind, nor will it endure to receive affront. I know her well, and I fear for her, lest she force the sharpened sword through her liver,

26. ἥσθιτο, *écussil se*, 3. sing. 2. aor. ind. mid. of ἀνδάνημι.

29. νοθευομένη, *communefacta*, being advised or counselled, that is, being or having been offered consolation.

30. πάλαιος signifies *entirely-white*, and may therefore with pardonable freedom, I think, be rendered *snowy* or *snow-white*, an expression far more congenial to the English idiom.

33. ὅς σφε νῦν ἀτιμάσας ἔχει, *who now has her, having dishonoured her*.

35. πατρὸς χθονὸς, literally, *the paternal land*. Medea had not only deserted her country, but betrayed her sire, and

murdered her brother. Was it to be expected, then, she would not repeat of this? Yet why hate her children?

36. ἰδῶσα, *beholding them or looking on them*: *pres. part. of ἰδῶν, I see*.

38. ἀνίσταται. 3. sing. 1. fut. indic. mid. from ἀνίσταμαι, *I bear, sustain, or endure*: *πάσχοντα κακῶς, suffering badly*.

39. αὐτὴν may be taken here for αὐτῇ, though more frequently put for αὐτῇ, and sometimes for αὐτῶς, as likewise for αὐτῷ, αὐτῶς, &c.

40. ἥπατος, *liver*, is properly the liver, but may in the present sense with the greatest propriety be rendered "*heart*."

ἢ καὶ τύραννοι τοῖ τε γήματα κτάτη, | - | υ - | - | υ - | - | υ -
 κᾶπιτα μίζω ξυμφορὰν λάβη τιναῖ
 διὰ γὰρ. Ὅττοι ξαδῖος γι συμβαλὼν
 ἔχθραν τις αὐτῇ καλλίνικον ᾄσται.
 Ἄλλ' οἶδε παῖδες ἐκ τρέχων πιπαυμένοι 45 | - | υ - | - | υ - | - | υ -
 στείχουσι, μητρὸς οὐδὲν ἰπποῦμενοι
 κακῶν ἴα γὰρ φροτὶς οὐκ ἀλγυῖν φιλεῖ. | - | υ - | - | υ - | - | υ -

ΠΑΙΔΑΓΩΓΟΣ.

Παλαῖν δίκην κτῆμα δισκοῖν ἱμῆς,
 τί πρὸς πόλαισι τήνδ' ἄγουν' ἱρημίας
 ἱστῆαι, αὐτὰν θριομένη σαντῇ κακῇ;
 Πῶς σοῦ μόνη Μήδεια λαιπίσθαι θέλει;
 ΤΡΟ. Τίκναι ὥσαδ' ἐκιστὺ τῶν Ἰάσονος,
 χρηστοῖσι δούλοις ξυμφορὰ τὰ δισκοῦν
 κακῶς πιπτοῦντα, καὶ φρενῶν ἀνθάπτεται.
 Ἐγὼ γὰρ εἰς τοῦτ' ἐκβέβηκ' ἀλγηδέος, 55 | υ - | υ - | - | υ - | - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ἢ καὶ κτῆμα τυράννοι, τοῖς τε γήματα, καὶ ἐπὶ ταῖς λάβῃ τῶν ξυμφορῶν μίζω γὰρ διὰ. ΓΥ
 τις σύμβουλον ἔχθραν αὐτῇ οὕτω βελτίως ᾄσται καλλίνικον. Ἄλλα οἶδε παῖδες πιπαύμενοι ἐκ
 τρέχων, στείχουσι, αὐτὰν ἰπποῦμενοι κακῶν μητρὸς γὰρ τίς φροτὶς οὐκ ἀλγυῖν φιλεῖ. ΠΑΙ.
 Παλαῖν κτῆμα δίκην ἱμῆς δισκοῖν, τίς τῶν πόλαις ἀγούσας τῶνδ' ἱρημίας πρὸς πόλαις, θριομένη
 αὐτὴν σταντῇ κακῇ; Πῶς Μήδεια θέλει λαιπίσθαι σοῦ μόνη; ΤΡΟ. Πρὸς τὴν ἐπὶ τῶν τίκτων
 Ἰάσονος, τὰ πιπτοῦντα κακῶς δισκοῦνται ξυμφορὰ χρηστοῖσι δούλοις, καὶ ἀνθάπτεται φρενῶν.
 Γὰρ ἐγὼ ἐκβέβηκα εἰς τοῦτο ἀλγέδες,

TRANSLATION.

or even murder the princess, and him who-has-married-her, and afterwards engage-in detriment still greater:—for she is impetuous. Certainly, any one having contracted enmity with her will not very-readily chant-to-himself the anthem-of-happy-victory. But these her boys, giving-themselves-intermission from their recreations, are approaching, in nowise pensive about their mother's misfortunes—for the young mind likes not to repine.

TUTOR. [Entering with Jāson's two children.] Thou veteran member of the family of my mistress, why standest thou preserving this thy solitude at the gates, holding-loud-converse with thyself on the subject of our calamities? How comes it that Medēa wishes to be left by thee to herself?

NURSE. O aged attendant on the sons of Jason, untowardness-in-the-affairs of masters, is an affliction to faithful servants, and mutually-affects their spirits. For I have advanced to that state of anguish,

41. We find *συνθ' ἡμῶν ἐκβῶ*, ἢ ἰσ-
 τῶνται λίγος, from verse 381, in most
 editions between this line and line 40.

42. *μίζω ξυμφορὰν λάβη τιναῖ*, literally,
 she recite or take-in-hand some greater
 destruction or mischief.

43—44. *συμβαλὼν ἔχθραν αὐτῇ*, having
 engaged with her in enmity or hatred.

44. *καλλίνικον*, a glorious victory; also
 the name of an anthem sung in celebra-
 tion of a happy victory—which is the
 meaning here, as may be inferred from

ᾄσται, 3. sing. 1. f. ind. m. of *ᾄδω*, I sing.

45. *πιπαυμένοι*, having desisted from.

48. *παλαῖν κτῆμα*, thou old piece of fur-
 niture—thou ancient inmate, by no means
 a courteous salutation!

50. *αὐτῇ θριομένη σαντῇ*, clamorously-
 addressing thyself to thyself. For *αὐτῇ*,
te ipsam, many prefer *αὐτή*, *tu ipse*, in
 the nominative case.

51. *σοῦ μόνη*, solitary without thee.

54. *τὰ πιπτοῦντα κακῶς*, literally, the
 affairs turning-out badly.

ὅσθ' ἱμερὲς μ' ἐπύλλε γῆ τι κούραϊ	| - | - | - | - | - | - | - |
λίξαι, μελοῦσαι δῦρε, διωπύου τήχας.	| - | - | - | - | - | - | - |
ΠΑΙ. Ὅδω γὰρ ἢ τάλαίνα παύεται γένω;	| - | - | - | - | - | - | - |
ΤΡΟ. Ζάλλε σ' ἐν ἄρχῃ πῦμα, κούδω μισοῖ.	| - | - | - | - | - | - | - |
ΠΑΙ. Ὡ μῶρος, ἐς χρὴ διωπύου ἐκπύει τόδε.	60 | - | - | - | - | - | - | - |
ὡς οὐδὲν εἶδε τῶν ποτίρων κακῶν.	| - | - | - | - | - | - | - |
ΤΡΟ. Τί δ' ἴστω, ὦ γεραιή; Μὴ φθόνη φράσαι.	| - | - | - | - | - | - | - |
ΠΑΙ. Ὅδω μὲτ' ἔγωγε καὶ τὰ πρὸς ἱερμίνην.	| - | - | - | - | - | - | - |
ΤΡΟ. Μὴ πρὸς γυνίον κρύπτει σίνδουλον σῖθον,	| - | - | - | - | - | - | - |
σιγῇ γὰρ, ἐς χρὴ, τῶνδε θύσσομαι πύρι.	65 | - | - | - | - | - | - | - |
ΠΑΙ. Ἦκουσά του λέγοντος, οὐ δοῦν κλύω,	| - | - | - | - | - | - | - |
πισσοῦς προσκλῶν, ἴδω δὲ παλαίτερον	| - | - | - | - | - | - | - |
θάσσομαι, σιμῶν ἄμφ' Παιρήνης ὄδω.	| - | - | - | - | - | - | - |
ὡς τοῦδε παῖδας γῆς ἱλῶν Κορινθίας	| - | - | - | - | - | - | - |
ἔνι μητρὶ μέλλει τῶδε κοίματος χροῖς	70 | - | - | - | - | - | - | - |
Κρίναι. Ὁ μίντοι μῦθος, ἐς σαφὲς εἶ	| - | - | - | - | - | - | - |
ὅσα εἶδα βουλόμην δ' αἶν οὐκ εἶναι τόδε.	| - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

ὅσθ' ἱμερὲς ἐπύλλε μὲ λίξαι τι γῆ καὶ οὐρανῷ, μελοῦσαι δῦρε, τήχας διωπύου. ΠΑΙ. Γὰρ ἢ τάλαίνα παύεται οὕτω γένω; ΤΡΟ. Ζάλλε σὲ πῦμα ἐν ἄρχῃ, καὶ οὐδὲν κούραϊ κλύω. ΠΑΙ. Ὡ μῶρος, ἐς χρὴ οὐκ εἶπες τόδε διωπύου ἐκπύει τόδε, ὡς οὐδὲν ποτίρων κακῶν. ΤΡΟ. Δὲ τι ἴστω, ὦ γεραιή; Μὴ φθόνη φράσαι. ΠΑΙ. Ὅδω καὶ μετ' ἔγωγε τὰ πρὸς ἱερμίνην. ΤΡΟ. Πρὸς γυνίον μὴ κρύπτει σίνδουλον σῖθον γὰρ θύσσομαι σίγῃ πύρι τόδε, ἐς χρὴ. ΠΑΙ. Οὐ δοῦν κλύω, πισσοῦς προσκλῶν, ἴδω δὲ παλαίτερον θάσσομαι ἄμφ' οὐρανῷ Παιρήνης ὄδω. ὡς Κρίναι κοίματος τῶδε χροῖς μέλλει ἔνι τῶνδε παῖδας ἔνι μητρὶ Κορινθίας γῆς. Ὁ μίντοι μῦθος, ἐς σαφὲς εἶπα ὅσα εἶδα βουλόμην δ' αἶν οὐκ εἶναι τόδε.

TRANSLATION.

that desire bath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

TUTOR. So the unfortunate woman ceases not-yet from her moans?

NURSE. I commend you: the harm in its commencement, and by-nomans half-at-its-worst! TUTOR. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

NURSE. But what is it, O aged-man? Scruple not to tell me.

TUTOR. Nothing: and I repent of the words before uttered.

NURSE. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

TUTOR. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Piréné, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of μελοῦσαι we find μελοῦσαι in several of the best MSS. This reading, if by μ' ἐπύλλε we understand ἐπύλλε μὲ, is correct. Still, however, it is a nice distinction.

58. παύεται γένω, decides from sorrow.

60. Aldine very corruptly, and entirely against the sense, printed διωπύου.

66. Ἦκουσά του λέγοντος, I heard some-one speaking: here τὸν is put for τῆς. After κλύω understand ἴστω, the words: thus, ἐν δοῦν κλύω τὰ ἴστω τοῦ λέγοντος, not appearing to listen to the words of the speaker—not appearing to hear.

67. For παλαίτερον most editions, and I believe all MSS., have παλαίτερον.

ΤΡΟ. Καὶ ταῦτ' ἴασι παῖδας ἐξανέχεται	| - | - | - | - | - | - | - | - |
πασχόντας, ἢ καὶ μητρὶ διαφορὰν ἔχει;	| - | - | - | - | - | - | - | - |
ΠΑΙ. Παλαιὰ καίων λείπεται κηδυνμάτων,	75 | - | - | - | - | - | - | - | - |
αὖνκ' ἔστ' ἐκείνος τοιοῦτο δόμασι φίλος.	| - | - | - | - | - | - | - | - |
ΤΡΟ. Ἀπολέμισθ' ἄρ', ἢ κακὸν προσείσομαι	| - | - | - | - | - | - | - | - |
νῶν παλαίῳ, πρὶν τὸδ' ἐξηγληκέναι.	| - | - | - | - | - | - | - | - |
ΠΑΙ. Ἀτὰρ σὺ γ', οὐ γὰρ καιρὸς ἰδέναι τάδε	| - | - | - | - | - | - | - | - |
δίσποντον, ἡσύχαζε, καὶ σίγα λόγον.	80 | - | - | - | - | - | - | - | - |
ΤΡΟ. Ὡ τίκν', ἀκούθ' ὅως εἰς ὑμᾶς πατήρ;	| - | - | - | - | - | - | - | - |
Ὅλοιτο μὲν μὴ, δίσποντος γὰρ ἔστ' ἡμεῖς,	| - | - | - | - | - | - | - | - |
ἀτὰρ κακὸς γ' ὦν εἰς φίλους ἀλλίσσεται.	| - | - | - | - | - | - | - | - |
ΠΑΙ. Τίς δ' ὄνχ' θνητῶν; Ἄρτι γιγνώσκεις τόδε,	| - | - | - | - | - | - | - | - |
ὡς πᾶς τις αὐτὸν τοῦ πένθος μᾶλλον φιλεῖ,	85 | - | - | - | - | - | - | - | - |
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν,	| - | - | - | - | - | - | - | - |
ἢ τοῦσδε γ' ἐντῆς οὖνκ' οὐ στίργει πατήρ;	| - | - | - | - | - | - | - | - |
ΤΡΟ. Ἴτ', εἰ γὰρ ἔσται, δαμάτω ἴσον, τίνα.	| - | - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Καὶ ἴασι ἐξανέχεται παῖδας πασχόντας ταῦτα, ἢ καὶ ἔχει διαφορὰν μητρὶ; ΠΑΙ. Καίων κηδυνμάτων παλαιὰ λείπεται, καὶ ἐκείνος οὐκ ἔστι φίλος τοιοῦτο δόμασι. ΤΡΟ. Ἀπολέμισθ' ἄρ', ἢ προσείσομαι νῶν κακὸν παλαίῳ, πρὶν ἐξηγληκέναι τοῦτο. ΠΑΙ. Ἀτὰρ σίγα ἡσύχαζε, καὶ σίγα λόγον, γὰρ οὐ καιρὸς ἰδέναι τάδε. ΤΡΟ. Ὡ τίκν', ἀκούεθ' ὅπως εἰς ὑμᾶς πατήρ; Ὅλοιτο μὲν μὴ, δίσποντος γὰρ ἔστι ἡμεῖς δίσποντος, ἀτὰρ γὰρ ἀλλίσσεται ἐν κακῷ εἰς φίλους. ΠΑΙ. Διὰ τίς θνητῶν οὖνκ'; Ἄρτι γιγνώσκεις τόδε, ὡς πᾶς τις φίλον ὄντα μᾶλλον τοῦ πένθος, οἱ μὲν δικαίως, καὶ οἱ δὲ χάριν κέρδους, καὶ γὰρ πᾶτες οὐ στίργει τοιοῦτο ὄντα αὖνκ'; ΤΡΟ. Ἴτ', τίνα, εἰς δαμάτω, γὰρ ἔσται ἴσον.

TRANSLATION.

NURSE. And will Jason endure that his sons suffer such-treatment, even although he has a difference with the mother?

TUTOR. Through new connections the old are deserted, and he is no-longer friendly to this family.

NURSE. We are ruined then, if we add a fresh calamity to the old, before it is got-over.

TUTOR. But do thou be quiet, and keep-secret the report; for there is no occasion for our mistress to know-of these-rumors.

NURSE. [To the Children.] O children, do ye hear what your father is towards you? [To herself.] Yet may he not perish, for he is my master—but really he is proved to be treacherous to his friends.

TUTOR. And who of mortals is otherwise? Is it only now thou art learning this, that every one loves himself better than his neighbour; some indeed with justice: though others again, for advantage—if so it be their father likes not these, through-his-fondness-of a bridal-bed?

NURSE. Go, children, into the palace—for all will be well.

73—74. ταῦτα πασχόντας, *them suffering these things*, which is agreeable to the Greek idiom, but insipid in English.

75. παλαιὰ, *understand κηδυνμάτων*.

78. ἐξηγληκέναι, *see ἐξαρτῶν, exhausted*.

83. ἀλλίσσεται, *is clearly-convicted: ὁ κακός, being a bad man, that is, of being a bad man—an Anglicism.*

85. In all the editions of Porson's

Medæa, which I have yet seen, τίνας is without an accent; but this omission I consider an error of the press, like *οἶον* for *οἶον*, line 32; or *ὡς* for *ὡς*, line 33.

86. δικαίως, *justly: κέρδους χάριν, for the sake of advantage or gain.*

87. στίργω, *I embrace with natural affection, or with natural fondness: ὡς* *ὡς*, *for the sake of a bed.*

Σὺ δ' ὡς μάλιστα τοῖσδ' ἐρημώσας ἔχει,
καὶ μὴ πύλαξι μητρὶ δυσθυμούμενη.
Ἦδη γὰρ ἴδωσι ἕμματα καὶ ταυρουμίνην
τοῖσδ', ὡς τι δρασιόουσιν, οὐδὲ παύσεται
χόλον, σάφ' ἴδωσι, πρὶν κατασκήψαι τίνα·
ἐχθρὸς γὰρ μέντοι, μὴ φίλος, δράσινί τι.

90 | υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -

ΜΗΔΕΙΑ.

Δύστανος ἐγὼ, μέλαια τι πόνει,
ὦ μοί μοι, πῶς αἶν ὀλοῖμαι;
ΤΡΟ. Τὸδ' ἰκίειο, φίλοι παῖδες· μάτρε
κινεῖ κραδίαν, κινεῖ δὲ χόλον.
Σπείσεται θάσσοι δόματος ἴσων,
καὶ μὴ πύλασσι δόματος ἐγγὺς.
μηδὲ προσέλθῃτ', ἀλλὰ φυλάσσεσθ'
ἄγχιον ἔθους, στυγερὰν τι φύσει
φριδὴ ἀνθάδους.

95 | - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
100 | - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' οὗ ἐχει τὴνδ' ὡς μάλιστα ἐρημώσας, καὶ μὴ πύλαξι δυσθυμούμενη μήτηρ. Ἦδη γὰρ ἴδωσι καὶ ταυρουμίνην ἕμματα τοῖσδ', ὡς δρασιόουσιν τι, οὐδὲ παύσεται χόλου, σάφ' ἴδωσι, πρὶν κατασκήψαι τίνα· Ἦδη γὰρ ἴδωσι ἕμματα καὶ ταυρουμίνην, ὡς τι δρασιόουσιν, οὐδὲ παύσεται χόλον, σάφ' ἴδωσι, πρὶν κατασκήψαι τίνα· ἐχθρὸς γὰρ μέντοι, μὴ φίλος, δράσινί τι. ΜΗΔ. Δυστάνος ἐγὼ, μέλαια τι πόνει, ὦ μοί μοι, πῶς αἶν ὀλοῖμαι; ΤΡΟ. Τὸδ' ἰκίειο, φίλοι παῖδες· μάτρε κινεῖ κραδίαν, κινεῖ δὲ χόλον. Σπείσεται θάσσοι δόματος ἴσων, καὶ μὴ πύλασσι δόματος ἐγγὺς, μηδὲ προσέλθῃτ', ἀλλὰ φυλάσσεσθ' ἄγχιον ἔθους, στυγερὰν τι φύσει φριδὴ ἀνθάδους.

TRANSLATION.

[To the Tutor.] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of-late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however, execute her purpose, whatever it is, on her enemies, not her friends.

MEDEA. [Within.] Wretch! that I am! And broken-down by misfortunes! Woe! me! O me! How can I destroy-myself?

NURSE. There it is, dear youths:—your mother is rousing her choler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

89. *ἐρημώσας*, having conveyed them to solitude—to privacy—to retirement.

91. *ταυρουμίνην ἕμματα*, putting on, as to her eye, a bull's fierceness.

93. *κατασκήπτει*, I rush impetuously.

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapestic dimeter, each *syzygy* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapestic systems are much more harmonious than when otherwise; such are verses 98, 99, 100, and 102, in this page. An exception, however, may be made

in the paræmiac or anapestic dimeter catalectic, in which the third foot, and even the second need not end with a word. In general the third foot of a paræmiac should be an anapest, yet Sôphocles, *Œd. Tyr.* 1311, has a spondee, and *Æschylus*, *Pr. Vinet.* 117, a proceleusmatic. The last syllable of every anapestic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse: hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.

100. *ἕμματος ἐγγὺς*, literally, near her eye, that is, into her presence.

103. *ἀνθάδους*, arrogant, self-willed.

105
110
115
120

since ἀρχόμενοι, and κρατοῦντες; agree with τύγαναι understood, and not with λάμας. Literally, and as if controlled.—

Τὸ δ' ἄρ' ἐβίβηαι ζῆν ἐν' ἰσίοισιν
 κρείσσον' ἔμοιγ' οὖν, εἰ μὴ μεγάλως,
 ὀχρεῦς γ' εἴη καταγαράσκειν.
 Τῶν γὰρ μετρίων, πρῶτα μὲν, ἐπιτῆ
 τέτυκτομα καὶ, χρεῖσθαι τι μακρῇ
 λῆστα βροτοῖσιν· τὰ δ' ἐπιβállοντ'
 οὐδὲνα καὶρὸν δύναται διατοῖς·
 μίζους δ' ἄτας, ὅταν ἐργισθῇ
 δαίμων, οἰκοῖς ἀπίδυται.

125 | υ υ - | - | υ υ | - -
 | - υ υ | - | - | υ υ |
 | υ υ | - | - | υ υ | - -
 125 | - | υ υ - | - | υ υ | - -
 | - υ υ | - | - | - | υ υ |
 | - υ υ | - | - | υ υ | - -
 | - υ υ | - | - | υ υ | - -
 | - | - | - | υ υ | - | -
 130 | - | - | - | υ υ - | υ *

ΧΟΡΟΣ.

Ἐκλυον φονίαν, ἔκλυον δὲ βοᾶν
 τᾶς δυστάνου Καλχίδος·
 οὐδέ περ ἥπιος; Ἀλλ', ὦ γυναιὰ,
 λίξον' ἐπ' ἀμφιπέδου γὰρ ἔσσω
 μιλάθρου βοᾶν ἔκλυον
 οὐδὲ συνέδομαι, γύναι,
 ἄλγισι δόματος,
 ἐπὶ μὴ φίλῃσι κίερανται.

| υ υ - | - | υ υ - | υ υ -
 | - | - | - | υ υ | * *
 | - υ υ | - υ υ | - | υ υ -
 | υ υ | - υ υ | - | υ υ - *
 135 | υ υ - υ | - | υ υ υ
 | - υ υ - | υ υ - | υ υ
 | - υ υ | - υ υ
 | υ υ - υ | υ υ - | υ υ - | υ *

THE ORDER, AND ENGLISH ACCENTUATION.

Δι ἄρα το ἐβίβηαι ζῆν ἐπὶ ἰσίοισιν κρείσσον' οὐ εἰς ἀμολογ καταγαράσκειν ἔχουρας γὰρ, εἰ μὴ μεγάλως. Γὰρ μὴ πρῶτα ἐπιτῆ το ἔνομα τῶν μετρίων καὶ, το χρεῖσθαι μέγαν λῆστα βροτοῖς· δι τα ἐπιβállοντα οὐδὲνα καὶρὸν δύναται διατοῖς· δι δαίμων, ὅταν ἐργισθῇ, ἀπὸ τοῦ οἰκοῖς μίζους ἄτας. ΧΟΡΟΣ. Ἐκλυον φονίαν, δι ἔκλυον βίαν τας δυστάνου Καλχίδος· οὐδέ περ ἥπιος; Ἀλλὰ, ὦ γυναιὰ, λίξον' γὰρ ἔκλυον βίαν ἐπὶ ἔσσω μιλάθρου ἀμφιπέδου· οὐδὲ συνέδομαι, γύναι, ἄλγισι δόματος, ἐπὶ μὴ φίλῃσι κίερανται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-insecurity at least, if not in-splendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

CHORUS. [Entering.] I heard the voice, yes, I heard the cry of the unhappy Cólchian:—is she no how yet appeared? [To the Nurse.] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. ἐβίβηαι, the infinitive mood taken substantively; ζῆν, in the Doric dialect, for ζῆν, pres. inf. act. of ζῆν, I live.

126. καὶ, conquers; the phrase may be rendered thus: the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.

127. τὰ ἐπιβállοντα, things too excellent—over-prosperous-circumstances.

128. οὐδὲνα καὶρὸν δύναται, can at no time.

130. ἀπὸ τοῦ μίζους ἄτας, hath given-in-return the greater disasters.

135. This verse is a pæonic dimeter,

and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambs in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. κίερανται, are being mingled or confounded together. The final letter of φίλῃσι is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

ΤΡΟ. Ὅσα ἰσὶ δῆμα' φρεῖδα γὰρ ἔδα	| - - | υ - - | - - | υ - - |
τάδ' ἰ μὲν γὰρ ἔχει λίτρα τυράνην	140 | υ - - | υ - - | - - | υ - - |
ἢ ὧς ἰν θαλάμοις τάπει βιωτὰν	| - - | υ - - | - - | υ - - |
δίσκωνα, φίλων ἰδοιὺς ἰδοῖν	| - - | υ - - | - - | υ - - |
παραβαλπομένα φρεῖα μέθυς.	| υ - - | υ - - | - - | υ - - |
ΜΗ. Ἄϊ ἄϊ διὰ μου κεφαλῆς φλέξ ἰσρασία	| - - | υ - - | υ - - | - - | υ - - |
βαίη τί δέ μοι ζῆν ἐτι κέρδης;	145 | - - | υ - - | - - | υ - - |
Φιδ φιδ θανάτῳ καταλυσόμενα,	| - - | υ - - | - - | υ - - |
βιωτὰν στογχεῖν προλιπύσσα.	| υ - - | υ - - | - - | υ - - |

ΧΟ. Ἄϊς, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, [Στρεφός.]	| - - | - - | - - | - - |	α'
ἰαχὰν, ἵαν ἄ θύσανος	| υ - - | - - | - - | - - |	β'
μήλων νύμφα;	150 | - - | - - | - - | - - |	γ'
Τί σοι ποτὶ τᾶς ἀπλάστου	| - - | υ - - | - - | - - |	δ'
κοίτας ἴρας, ὦ ματαία,	| - - | υ - - | - - | - - |	ε'
σπιύσαι θανάτῳ τιλειτᾶς;	| - - | υ - - | - - | - - |	ζ'
Μηδὲν τόδε λίσσων	| - - | υ - - | - - | - - |	η'
ἢ δι σὲ πόνος	155 | - - | υ - - | - - | - - |	θ'
καὶνὰ λήχῃ στῆξι,	| - - | υ - - | - - | - - |	ι'

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Δίμου σὺν ἐστ' γὰρ τὰδε ἴδα φρεῖδα· γὰρ μὲν ἰ ἔχει λίτρα τυράνην, δι ἰ δίσκωνα τάπει βιωτὰν ἢ θαλάμοις, παραβαλπομένα φρεῖα οἶδον μέθυς οἶδον φίλων. ΜΗ. Αἰ αἰ κεφάλαι φλέξ βαίη κα κεφαλῆς μου δι τι κέρδης μοι ζῆν ἐτι; Φιδ φιδ προλιπύσσα στογχεῖν βιωτὰν καταλυσόμενα θάνατῳ. ΧΟ. Ἄϊς, ὦ Ζεῦ, καὶ γᾶ, καὶ φως, ἵαν ἰαχὰν ἄ θύσανος νύμφα μήλων; Τι ποτὶ, ὦ ματαία, ἴρας τὰς κοίτας ἀπλάστου σπιύσαι σοι τιλειτᾶς θάνατῳ; μέδων λίσσων τόδε δι α σὲ πόνος στῆξι καὶνὰ λήχῃ.

TRANSLATION.

NURSE. The family is no-more—for those-endearments are now vanished:—ay, indeed, he is-enjoying the bed of royalty, but my lady is-wasting-away her life in her chamber—soothed as to her mind in no degree by the words of any of her friends.

MEDEA. [*Within.*] Alas! alas! O lightning of heaven, dart through my skull:—for what advantage is it to me to live longer? [*Groaning loudly.*] Well-a-day! well-a-day! Quitting a miserable existence, I shall find-a-haven in death! [*Screams.*]

CHORUS. Didst thou hear, O Júpiter, and thou Earth, and thou Light, what a shriek the disconsolate spouse uttered?

Why, ever, O infatuated woman, shall thy concern for thy couch deserted, hasten on thee the consummation of death? On no account pray for this:—and though thy husband be occupying a fresh bed,

139—140. Porson tells us, that all MSS. and most editions, have φρεῖδα τὰδ' ἴδ' Ὅ μὲν γὰρ ἔχει λίτρα τυράνην, to the detriment of both verses. That any detriment accrues to the first verse from φρεῖδα τὰδ' ἴδ', is not plain. In the second, for λίτρα, Aldus gave δῆμα, and Beck retained this reading.

142. ἰδοιὺς ἰδοῖν, two negations in Greek strengthen the denial, contrary to their use in English.

144. Ἄϊ ἄϊ are two extrameter syllables, constituting what Hermann would call a *Basia*, on this verse; but, properly speaking, they belong not to the metre.

151. ἀπλάστου, not come to, not having a partner. This and the two following verses are acatalectic dimeter ionics à majóre.

156. This verse is a choriambic dimeter catalectic, like the following of Horace: *Cur properas amanda?*

πείνῃ τότε μὴ χαράσῃσιν·
 Ζεὺς σοι τότε συνδικάσει·
 μὴ λίαν τάκου,
 δορυμῖνα σὺν ἐνότητι.

160

ΜΗ. Ὁ μεγάλη Θίμι, καὶ πότνη Ἀρτιμι,
 λίσσῃς ἂ πτόσχω, μεγάλοις ὄρεσι
 ἰδησαμένα τοῦ κατάρχωντος
 πόσιι· Ὅι ποτ' ἰγὺ σύμφαι τ' ἰσίδοιμ'
 αὐτοῖς μελέθροις διακαιομένοις·
 εἰ γ' ἱμὶ πρόσθι ταλμῶς ἀδικῶν.
 Ὁ πάτρι, ὃ πόλις, δι ἀπινάσθην
 αἰσχυρῶς, τὸν ἱμὸν κτίνασα χάσιι.
 ΤΡΟ. Κλύθ' ἴδα λίγη, κἀπιδόσθαι
 Θίμιν ἰνκταίαι, Ζῆνέ θ', ὃς ὄρεον
 διατοῖς ταμίαις πημόμοιαι·
 Ὅου ἔστιν ὅπως ἔτι τινι μακρῷ
 λίσσινα χόλοι καταπαύοισι.

THE ORDER, AND ENGLISH ACCENTUATION.

μα τὴν χάρισσόν σου κενόν· Ζεὺς συνιδέσθω τὴν σὴ' μη' τάκου λίαν δυσχερῆσα σὺν ἐνότητι. ΜΗ. Ὁ μέγας Θεός, καὶ πότνη Ἀρτεμία, δέσποσι δ' πάσῃ, πνύσασθαι τὸν καταρτήν τῆς σὺν μνηλασίας ἡμέρας· Οὐ, τὸ γένηται, ὅτι πᾶσι τοῖς ἀνθρώποις αὐτῆς κατελάθῃς ἃ γὰρ πρόσθεν τολμᾶσι ἀδικεῖν ἡμᾶς. Ὁ πάτερ, ὦ πότνη, ἐν ἀνυπόθεσι αἰσχρῶς, κτερόσθι τὸν ἡμῶν κάπον. ΤΡΟ. Κλιῖται ἃ λέγῃ, καὶ ἐπιτάσσῃ Θεῶς αὐταῖται, τὸ Ζεῦ, ἐς πομπήματα ἡμῶν δέσποσι· Οὐκ ἴσθι τῶς δούλῃσι κατεταμένοι χόλον ὃν τίμωμεν.

TRANSLATION.

be not for that vexed with him—Júpiter will avenge the injustice for thee: fret not above measure, deploring thy consort.

MEDEA. [*Within.*] O mighty Thémis, and adorable Diána, do ye see what I suffer, after having bound my accursed husband by great oaths? Whom, and his bride, may I yet behold torn-to-pieces with their very houses; those truly who dared first to wrong me!

O my father! O my native city! in exile from which I have been basely living, after murdering my brother.

NURSE. [*Feelingly to the Chorus.*] Do ye hear what she says, and how she invokes Themis to be favourable, and Jove, who is accounted the dispenser of oaths to mortals? This is not as if my mistress were slackening her fury in the smallest degree.

157. *χαίρω*, be not self-harrowed, be not chagrined, 2. sing. pres. imp. mid. of *χαίρω*, or *χαίρην*, I furrow-up.

160. *ἄνυμινα*, or *ἀνυομένη*, from *ἀνύμαι*, I wail, lament or bemoan.

161. Thémis is said to be the first to whom the inhabitants of the earth raised temples. She was the daughter of Cælus and Terra, and one of the wives of Júpiter. In the age of Deucálion her oracle was famous in Attica. Dífna was called Artemis by the Greeks, and her festivals had the name of Artemisia.

164. *ἰσίδωμι*, 1. sing. pres. opt. act. of *ἰσίδω*, *I inspect*: from *ἰσ* and *ἰδω*.

167. ἀνάρθω, *I have lived remote*, 1. sing. 1. aor. ind. pass. of ἀναίω, *I cause to migrate*. Medea, when fleeing from her father Αἰτῆς, murdered her brother Αβυρτός, in order to detain Αἰτῆς from pursuing her.

179. *Is tin μικρόν, in any small degree.*
This and the next line very literally
rendered in the Greek order, would
be, *It is not as how in any little my mis-*
tress her rage will abate.

ΧΟ. Πῶς ἂν ἐς ἔβην τὰν ἀμείραν [Ἀντιστροφῆ.]	|-υυ|-|--|υ--	α'
ἴδωι, μύθων τ' ἀνταδίσταν	175 |--|--|--|--	β'
δίξαιτ' ἑμφάν,	|--|--	γ'
ἢ πως βαρύθυμοι ἐργάν,	|-υυυ||-υ--	δ'
καὶ λῆμα φρονῶν μεθείη.	|-υυυ||-υ--	ε'
Μήτοι τό γ' ἱμὸν πρήθυμοι	|-υυυ||-υ--	ζ'
φίλοισιν ἀπίστω·	150 |υ-υυ||-α-	ς'
ἀλλὰ βᾶσά νυ	|-υ|-υυ	θ'
διῆρο πρήνυσσι δίκην	|-υυ-||υ-|-	ι'
ἔξω, φίλα, καὶ τάδ' αὖδα·	|-υυ-||υ-|-	κ'
σπιῦσοι, πρὶν τι κακῶσαι	|-υ-||υ-υ-	λ'
τοὺς ἴσω· πίνθος	155 |-υ|-|--|υ-α	μ'
γὰρ μεγάλως τὸδ' ἐρμᾶται.	|-υυ-||υ-υ--	ν'

ΤΡΟ. Δράσω τάδ', ἀτὰρ φόβος, ἢ πείσω	|-|-|υυ-||υυ-|-|--
δίσπονται ἱμάν·	|-|-|υυ-
μήχθου δὲ χέρι τήνδ' ἐπιδύσω,	|-|-|υυ-||-υυ||--
καίτοι τοκάδος δίγγμα λαΐνης	190 |-|-|υυ-||-υυ||--
ἀποταυρούται θυμῶσι, ὅταν τις	|υυ-|-|--|υυ-||-|--
μῦθον προφέρειν πύλας ἐρμαῖ.	|-|-|υυ-||υυ-|-|--

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πως ἂν ἴδωι ἐς τὰν ἀμείραν ἔβην, τι δεῖται ἑμφάν μίθων ἀνταδίσταν, ἢ πως μεθεὶς βαρύθυμοι ἐργάν, καὶ λῆμα φρονῶν. Γι το ἱμα' ἔρθουσιν φίλοις μήτη ἀπίστω βᾶσα ἄλλα, φίλα, πρὶν ὅταν νυ διῆρο ἔξω αἰσιν, καὶ αὖδα ἔξω σπιῦσον, πρὶν κακῶσαι τι τοὺς ἴσω γὰρ τὸδε πίνθος ἐρμᾶται μέγας. ΤΡΟ. Δράσω τάδε, ἀτὰρ φόβος ἢ πείσω ἱμαὶ δισπῶνται δι ἐπιδύσω τήνδ' ἔξω μήχθου, καίτοι δίγγμα λαΐνης τίναδος ἀποταυρούται θυμῶσι, ὅταν τις προφέρειν μῦθον ἐρμαῖ πύλας.

TRANSLATION.

CHORUS. How she would come into our presence, and welcome the sound of the sentiments expressed-by-us, if by-any-means she could lay aside her implacable anger, and the gloomy-tenor of her mind!

But be my zeal for my friends never wanting: [*To the Nurse.*] go then, dear, conduct her hither from out her apartments, and apprise her of this: make haste, before she do some mischief to those within; for this distraction of hers is increased greatly.

NURSE. [*Hesitatingly.*] I will do it, but I fear I can not persuade my mistress; yet will I grant the favour of my exertion, although with the look of a lioness that-has-just-whelped, she fiercely frowns on her attendants, when any one carrying her a message has approached near.

175. ἴδωι, 3. sing. 2. aor. opt. act. of ἰσχωμαι—μύθων ἀνταδίσταν, words flowingly addressed to her.

176. δίξαιτο, 3. sing. 1. aor. opt. mid. of δέχομαι, cápio, excipio, approbo, I accept or receive with approbation.

179. Some attribute this and the next verse to the NURSE, again prefixing ΧΟ. to verse 181.

181. βᾶσα, having gone, nom. sing. fem. 2. aor. part. act. of βαίνω, I go.

182. πίνθος, 2. sing. 1. aor. imp. act.

of πείνω, I make to proceed—I cause to come or to go.

184. For σπιῦσον Brunck gave σπιῦσαι.

186. Aldus and Lascar have ἐρμαῖ—Brunck edited ἐρμαῖ.

187. ἀτὰρ φόβος, ἢ πείσω, but there is fear if I can persuade.

190. δίγγμα, accusative after ἀποταυρούται. For ταυρούμαι, a very expressive epithet, see the note on verse 91.

191. Lascar, not without the authority of MSS., has τὴν ἐν τῇ.

Σκαίους δὲ λέγει, κούδι τι σφοδρὸς	| - | - | - | - | - | - | - | - |
τοῦς πρόσθε βροτῶς, οὐκ ἂν ἀμάρτοις,	| - | - | - | - | - | - | - | - |
ἴτινις ὕμνους ἰπὶ μὲν θαλίαις,	195 | - | - | - | - | - | - | - | - |
ἐπὶ τ' ἱλαπίναις, καὶ παρὰ δαίπνοις	| - | - | - | - | - | - | - | - |
ἔρροτο, βίου τιρπνὰς ἀκοάς·	| - | - | - | - | - | - | - | - |
στρυγίους δὲ βροτῶν οὐδαὶς λύπας	| - | - | - | - | - | - | - | - |
ἔρροτο μοῦσῃ καὶ πολυχόρδοις	| - | - | - | - | - | - | - | - |
ῥδαῖς παύειν, ἔξ δ' ὃν θάνατοι,	200 | - | - | - | - | - | - | - | - |
διναι τὴ τήχαι σφάλλουσι δόμους.	| - | - | - | - | - | - | - | - |
Καίτοι τάδε μὲν κέρδος ἀκίσθαι	| - | - | - | - | - | - | - | - |
μολπαῖσι βροτῶς· ἵνα δ' ἰῦδιπτο	| - | - | - | - | - | - | - | - |
δαῖτις, τί μάτην τίνουσιν βοάν;	| - | - | - | - | - | - | - | - |
Τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ	205 | - | - | - | - | - | - | - | - |
δαίτης πλήρωμα βροτῶσιν.	| - | - | - | - | - | - | - | - |
ΧΟ. Ἰαχὰν αἶσι πολύστονον γόνυ·	| - | - | - | - | - | - | - | - |
λυγυρὰ δ' ἄχια μογιρὰ βοᾷ	| - | - | - | - | - | - | - | - |
τὴν ἰὺ λήχι προδότες κακόνυμφον·	| - | - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' αὐτὴν οὐκ ἀμάρτοις, λέγει τοὺς βρότους πρόσθε σκαίους, καὶ οὐδὲν τι σφόδρως, ὥστε ἔρροτο ὕμνους, ἀκοάς τήρπας βίου, ἰπὶ θαλίαις μὲν, τε ἰπὶ ἱλαπίναις, καὶ παρὰ δαίπνοις· δι' οὐδαὶς βρότων ἔρροτο καὶ οὐδαὶς μολπῆς καὶ πολυχόρδοις ῥδαῖς στρυγίους λύπας, ἔξ δ' ὃν θάνατος τε δίνει τήχαι σφαλῶσι δόμους. Καίτοι μὲν ἀκίσθαι βρότους τάδε μολπαῖσι, κέρδος δὲ τι τινούσι βίαν μάτην, ἵνα δαίτης ὑδίστην; Γὰρ τὸ πᾶσι πλήρωμα δαίτης ἔχει ἀπὸ αὐτῶν τέρψιν βροτῶσι. ΧΟ. Ἰαχὰν αἶσι πολύστονον ἰαχὰν γόνυ· δι' ἰαχὰς βίαις μολπῆς ἔχει αὐτὴν κακόνυμφον τὴν πρὸς τὴν λήχην.

TRANSLATION.

Now truly you would not err, calling the people of-former-times silly, and in-nowise judicious—those who introduced songs the audible delights of life, at festivals, indeed, and at banquets, and at suppers: whilst no one of mortals has discovered the means of soothing by music and varied strains, the unrelenting pangs-of-malice, from which murders and direful catástrophēs hurl-ruin-upon families.

And undoubtedly to cure persons in such cases by minstrelsy were gain;—but why raise the voice-of-song in vain, where the banquets are sumptuous? Seeing the present bounty of the feast bath in itself delight to mortals. [*The Nurse proceeds into the Palace to call Medea.*]

CHORUS. I heard the doleful sound of groans; for shriekingly she calls for bitter vengeance on her faithless mate, the traitor to her bed:

193. Porson has here the following extract from Plutarch: ὅς τε γὰρ ἄλλα φίλος δὲ Ἑυκρίδης ἱμῶν γῶν ἢ πίνουσι, πλεονεχίης νομοθετῶν ὅς ἰπὶ τὰ πίνουσι καὶ τὰς βαρυφρονίας μετακαμίσιας ὕμνους ἱμῶν γὰρ ὅστις ἱατὴν ἱφιστάται δι' ὧσιν ἰσχυροῦνται καὶ τήρπονται τὴν λήχην, τὰς δὲ τινούσας ἰδὼν τῷ Διονύσῳ καταμύλλαντας, ἢ πινούσας μίμναι τήρπονται.

198. στρυγίους λύπας, the-unrelenting-haired pangs—the ceaseless gnawings of malice—the writhings of revenge.

200. ἔρροτο καὶ οὐδαὶς, hath-found-out how-to-alley—hath discovered how to appease.

206. πλήρωμα παρὸν, the abundance present; παρὸν, nom. sing. neut. pres. part. of πάρωμι, ádsom.

207. πολύστονον is likewise found, and seems a better reading. The metre is an anapaestic monometer plus an iambic dimeter brachycatalectic. A different mode of scansion, however, may be employed.

208. I conceive λυγρὰ to agree with μέδεια understood, and μογιρὰ to be the accusative plural neuter, agreeing with ἄχια. This verse is a dimeter iambic, although it contains only one iambus.

Διελυτὴ δ' ἄλκια παθεῖσα
τὰν Ζηνὸς ἱερῆας Θέμιαν,
ἃ μιν ἔβασεν
Ἑλλάδ' ἐς ἀντίπλευρον
δι' ἄλα νόχων ἐφ' ἀλμυρὰν
πύκτον κλῆδ' ἀπείραντον.

210 | - | - | - | - | - | -
-	-	-	-	-	-
-	-	-	-	-	-
-	-	-	-	-	-
215 | - | - | - | - | - | -

ΜΗΔΕΙΑ.

Κορίνθιαι γυναῖκες, ἐξέλθω δέμου,
μή μοί τι μίμνησθ'· εἶδα γὰρ πολλοὺς βροτῶν
σιμωὺς γαγῶτας, τοὺς μὲν ἐμμάτω ἀπο,
τοὺς δ' ἐν θυραίοις· ἐὶ δ' ἀφ' ἑσέχων ποδὲς
δυσκλίας ἐκτίσαντο καὶ ῥαθυρίας.
Δίκη γὰρ οὐκ ἔστιν ὀφθαλμοῖς βροτῶν,
ὅστις, περὶ ἀνδρὸς σπλάγγχῳ ἐκμαθεῖν σαφῆς,
στρυγὶ δεδοκὼς, οὐδὲν ἰδικημένος.
Χρὲ δὲ ζῆνοι μὲν κέρτα προσηχεῖν πάλαι,
οὐδ' ἀστὸν ᾔησ', ὅστις ἀνθάδης γαγῶς,
πικρὸς πολῖταις ἰστὶν ἀμαθίας ὕπο.

-	-	-	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-
220	-	-	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-
225	-	-	-	-	-	-
-	-	-	-	-	-	-

THE ORDER, AND ENGLISH ACCENTUATION.

ἡ παθεῖσα ἄλκια διελυτὴ Θέμιαν τὰν Ζηνὸς, ἱερῆας, ἡ εἶδ' ὅτι καὶ ἐς Ἑλλάδα ἀντίπλευρον, διὰ νόχων ἄλα ἐπὶ ἀπείραντον ἄλμυραν κλῆδα πύκτον. ΜΗ. Κορίνθιαι γυναῖκες, ἐξέλθω δέμου, μὴ μίμνησθε τι μοί· γὰρ εἶδα πολλοὺς βροτῶν γαγῶτας σίμωους, τοὺς μὲν ἀπο ἐμμάτω, διὰ τοὺς ἐν θυραίοις· διὰ ἐκ τοῦ ἑσέχων ποδὲς ἐκτίσαντο δυσκλίαν καὶ ῥαθυμία. Γὰρ δίκη οὐκ ἔστιν ὀφθαλμοῖς βροτῶν, ὅστις, περὶ ἐκμαθεῖν σαφῶς σπλάγγχῳ ἀνδρὸς, στρυγὶ διδοκῶς, οὐδὲν ἰδικημένος. Δὲ μὴ χρὲ ζῆνοι μὲν κέρτα πάλαι, οὐδ' ᾔησα ἄστων, ὅστις γαγῶς ἀνθάδης, ἰστὶ πικρὸς πολῖταις ὕπο ἀμαθίας.

TRANSLATION.

and suffering injustice, she invokes Thémis the daughter of Júpiter, the arbitress-of-vows, who conducted her to Greece on the opposite shore, through the nocturnal brine, over the immense salt streight of the Ocean.

MEDEA. [*Entering.*] Ye Corinthian dames, I am come out from the palace, that ye may not in-anywise attribute-blame to me. For although I have known many of the human race become renowned, some, indeed, remote from view, though others abroad in the world—yet persons of an easy turn acquire-for-themselves reproach, and the imputation-of-indolence. Now since integrity-of-heart is not written in the human eye, he who, before he has thoroughly learnt the disposition of a man, hates him at first sight, is not wronging him.

Wherefore then, it behoves a stranger to conform strictly to custom: nor do I commend a native, who, born with-self-conceit, is unpolite to his fellow-citizens through want-of-knowing-better.

214. Porson has here of three verses made two—viz. this and the following. Each of the three consisted of six syllables, reading κλῆδ', instead of κλῆδ'.

215. I suspected ἀπείραντον to be a typographical error for ἀπείραντον.

217. μίμνησθε, 2. pl. pres. subj. act. of μίμνημαι, I blame, upbraid, or reproach.

219. νόχων ποδὲς, literally, of easy foot.

220. ἐκτίσαντο, 3. pl. 1. aor. ind. mid. of κτάσμαι, I gain possession.

221. Δὲ καὶ οὐκ ἔστιν ὀφθαλμοῖς βροτῶν, justice is not inherent in the eyes of mortals. Juvenal says, *Frónati nūlla fides*.

223. διδοκῶς, nom. sing. c. g. perf. part. mid. of δίδωμι, I behold.

225. ᾔησα, 1. sing. 1. aor. ind. act. of αἶνω, I praise or commend.

ἀσθ' ἱμεῖρος μ' ὑπᾶλθε γῆ τε κύραυνῳ	| - | - | - | - | - | - | - | - |
λίξαι, μολοῦσαι διῦρο, διασπίοις τύχας.	| - | - | - | - | - | - | - | - |
ΠΑΙ. Ὅπως γὰρ ἡ τάλαινα παύεται γόνι;	| - | - | - | - | - | - | - | - |
ΤΡΟ. Ζηλῶ σ' ἐν ἀρεχῇ πῦμα, κινδύνω μισοῖ.	| - | - | - | - | - | - | - | - |
ΠΑΙ. Ὡ μῦρος, ἐι χρεὶ διασπότης ἐπιπῶν τότε,	60 | - | - | - | - | - | - | - |
ὥς οὐδὲν εἶδε τῶν πιστέρων κακῶν.	| - | - | - | - | - | - | - | - |
ΤΡΟ. Τί δ' ἴσται, ὦ γεραιῇ; Μὴ φθόνη φράσαι.	| - | - | - | - | - | - | - | - |
ΠΑΙ. Ὅυδέν' μετίγνων καὶ τὰ πρὸς θ' ἱερήματα.	| - | - | - | - | - | - | - | - |
ΤΡΟ. Μὴ πρὸς γυνίου κρύπτει σύνδουλοι σίθει,	| - | - | - | - | - | - | - | - |
σιγῇ γὰρ, ἐι χρεὶ, τῶνδε δῆσσομαι πύρι.	65 | - | - | - | - | - | - | - |
ΠΑΙ. ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,	| - | - | - | - | - | - | - | - |
πισσοῦς προσιλθῶν, εἶθα δὴ καλαίετροι	| - | - | - | - | - | - | - | - |
θάσσοусι, σιμῶν ἀμφὶ Παιρήτης ὕδρ.	| - | - | - | - | - | - | - | - |
ὥς τοῦσδε παῖδας γῆς ἔλῃ Κορινθίους	| - | - | - | - | - | - | - | - |
ξύν μητρὶ μέλλαι τῷσδε κοίραςος χθόνος	70 | - | - | - | - | - | - | - |
Κρίων. Ὁ μέντοι μῦθος, ἐι σαφὲς ὅδε	| - | - | - | - | - | - | - | - |
ὅνα εἶδα· βουλόμην δ' ἂν ὅνα εἶναι τῷδε.	| - | - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

Ψαρεύοντας ιππύλλοι με λεία τα γη και ούρανε, μελοῦσαν δούρο, τύχας δισπώνας. ΠΑΛ. Γαρ ἡ ταλαία παύεται οὐκ ὄντων· ΤΡΩ. Ζήλοσ' ἤντηα ἐν ἄρχῃ, καὶ οὐδὲν μείον. ΠΑΛ. Ω μάρτυρ, οἱ γῆ εἰπὶ τοῦδε δισπώτας, ἐς οὗδ' οὐδὲν πᾶντορον ἀλόντων. ΤΡΩ. Δι τι ἔστω, οὐ γαρή; Μὴ φοβῆται φρίδας. ΠΑΛ. Οὐδὲν· καὶ ματρίγων τα πρὸς ἀνὴρα. ΤΡΩ. Πρὸς γούνοισι μὴ κρύπτει συνδύλοι σίδεσ' γὰρ Σήνορασι σίγησι περὶ τόνδε, τι γῆρας. ΠΑΛ. Οὐ δύναται κλέπειν· καὶ οὐκ οὐ λήγόντων, προσέλθων ἴσσαντες, δι τὸν παλαιότερον Ἰάσονος ἀμφὶ σέθεν ὕμνον Πυρήνης, ἐς Κρίαν καὶ ἰακόντας τόνδε γῆρας μάλιν· ἵλαν τοῦδε παῖδας ζῆν μητρὶ Κηφιδίας γαῖας. Ὁ ἀλόντων μῦθος, οἱ δὲ σάος ἀπὸ δῶδε· δι ἀν βουλομένη τοῦδε οὐκ εἶναι.

TRANSLATION

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

TUTOR. So the unfortunate woman ceases not-yet from her moans?
NURSE. I commend you: the harm in its commencement, and by-no-means half-at-its-worst! **TUTOR.** O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

NURSE. But what is it, O aged-man? Scruple not to tell me.

TUTOR. Nothing: and I repent of the words before uttered.

NURSE. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

TUTOR. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Pirēnē, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of *μελωσαν* we find *μελω* in several of the best MSS. This reading, if by *μ' ὑπ᾿ ἄλβι* we understand *ὑπ᾿ ἄλβι: μελ*, is correct. Still, however, it is a nice distinction.

58. παύεται γέν, *desists from sorrows.*

60. Aldus very corruptly, and entirely against the sense, printed *monstrum*.

66. *ἤκουα τοῦ λέγοντος*, *I heard some-*
one speaking: here *τω* is put for *τις*.
 After *κλέειν* understand *ἴστα*, *the words*:
 thus, *ὃ δοκῶν κλέειν τὰ ἴστα τοῦ λέγοντος*,
not appearing to listen to the words of the
speaker—not appearing to hear.

67. For καλίστημι most editions, and I believe all MSS., have καλίσταται.

ΤΡΟ. Καὶ ταῦτ' ἴσων παῖδας ἐξανέξεται	| - | - | - | - | - | - | - |
πύσχοντες, ἢ καὶ μητρὶ διαφορὰν ἔχει;	| - | - | - | - | - | - | - |
ΠΑΙ. Παλαῖα καὶ νῦν λείπεται καθευμάτων,	75 | - | - | - | - | - | - | - |
οἷον ἴστ' ἐκείνος τοῖσδε δόμοισιν φίλος.	| - | - | - | - | - | - | - |
ΤΡΟ. Ἀκυρόμοσθ' ἄρ', ἢ κακὸν προσείσομαι	| - | - | - | - | - | - | - |
νῦν παλαῖῳ, πρὶν τὸδ' ἐξητληταί.	| - | - | - | - | - | - | - |
ΠΑΙ. Ἀτὰρ σὺ γ', οὐ γὰρ καιρὸς εἰδέναι τάδε	| - | - | - | - | - | - | - |
δίωκται, ἡσύχαζε, καὶ σίγα λόγον.	80 | - | - | - | - | - | - | - |
ΤΡΟ. Ὡ τίνα, ἀκούσθ' ὅς τις ὑμᾶς πατέρ;	| - | - | - | - | - | - | - |
Ὅλοιτο μὲν μὴ, διωπτόν τις γὰρ ἴστ' ἡμεῖς.	| - | - | - | - | - | - | - |
ἀτὰρ κακὸς γ' ὅς τις φίλους ἀλίσκεται.	| - | - | - | - | - | - | - |
ΠΑΙ. Τίς δ' ὅστις θνήσκει; Ἄρτι γιγνώσκεις τίδε,	| - | - | - | - | - | - | - |
ὡς πᾶς τις αὐτὸν τοῦ πύλας μᾶλλον φιλεῖ,	85 | - | - | - | - | - | - | - |
ὃς μὲν δικαίως, ὃς δὲ καὶ κέρδους χάριν,	| - | - | - | - | - | - | - |
ἢ τοῖσδε γ' ἑνὸς οὐκ ἴσται στήρει πατὴρ;	| - | - | - | - | - | - | - |
ΤΡΟ. Ἴτ', εἰ γὰρ ἴσται, θυμάτων ἴσται, τίνα.	| - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Καὶ ἴσων ἐξανέξεται παῖδας πύσχοντες ταῦτα, ἢ καὶ ἔχει διαφορὰν μητρὶ; ΠΑΙ. Καί νῦν καθευμάτων παλαῖα λείπεται, καὶ ἐκείνος οὐκ ἴσται φίλος τοῖσδε δόμοισιν. ΤΡΟ. Ἀπὸν λαμβάνει ἄρα, καὶ προσείσομαι νῦν κακὸν παλαῖῳ, πρὶν ἐξητληταί τοῦτο. ΠΑΙ. Ἀτὰρ σίγα ἡσύχαζε, καὶ σίγα λόγον, γὰρ οὐ καιρὸς εἰδέναι τάδε. ΤΡΟ. Ὡ τίνα, ἀκούσθ' ὅς τις ὑμᾶς πατέρ; Μὴ μὲν οὐκ, γὰρ ἴσται ἡμεῖς διωπτόν τις γὰρ ἴσται ἡμεῖς. ΠΑΙ. Δὲ τις θνήσκει οὕτως; Ἄρτι γιγνώσκεις τίδε, ὡς πᾶς τις φίλος αὐτὸν μᾶλλον φιλεῖ, ὃς μὲν δικαίως, καὶ ὃς δὲ χάριν κέρδους, καὶ γὰρ πᾶς οὐ στήρει τοῖσδε οὕτως οἷον; ΤΡΟ. Ἰτ', τίνα, οἷον θυμάτων, γὰρ ἴσται οὐ.

TRANSLATION.

NURSE. And will Jason endure that his sons suffer such-treatment, even although he has a difference with the mother?

TUTOR. Through new connections the old are deserted, and he is no-longer friendly to this family.

NURSE. We are ruined then, if we add a fresh calamity to the old, before it is got-over.

TUTOR. But do thou be quiet, and keep-secret the report; for there is no occasion for our mistress to know-of these-rumors.

NURSE. [To the Children.] O children, do ye hear what your father is towards you? [To herself.] Yet may he not perish, for he is my master—but really he is proved to be treacherous to his friends.

TUTOR. And who of mortals is otherwise? Is it only now thou art learning this, that every one loves himself better than his neighbour; some indeed with justice: though others again, for advantage—if so it be their father likes not these, through-his-fondness-of a bridal-bed?

NURSE. Go, children, into the palace—for all will be well.

73—74. ταῦτα πύσχοντες, *them suffering these things*, which is agreeable to the Greek idiom, but insipid in English.

75. παλαῖα, understand καθευμάτων.

76. ἐξητληταί, see ἐξητλήω, exhausterio.

83. ἀλίσκεται, is clearly-convicted; *in* κακῷ, being a bad man, that is, of being a bad man—an Anglicism.

85. In all the editions of Porson's

Medea, which I have yet seen, *πύλας* is without an accent; but this omission I consider an error of the press, like *πύλας* for *πύλας*, line 22; or *πύλας*, line 58.

86. *δικαίως*, justly; *κέρδους χάριν*, for the sake of advantage or gain.

87. *οὐκ ἴσται*, I embrace with natural affection, or with natural fondness; *οἷον* *πύλας*, for the sake of a bed.

Σὺ δ' ὡς μάλιστα τοῖσδ' ἐρημόσας ἔχει,
καὶ μὴ πύλαξαι μητρὶ δυσθυμούμην.
Ἦδη γὰρ ἴδον ἔμμα νιν ταυρουμένην
τοῖσδ', ὥς τι δρασιύουσιν, οὐδὲ παύσεται
χόλου, σάφ' ὅϊδα, πρὶν κατασπῆσθαι τίνα·
ἔχθρους γὰρ μίντοι, μὴ φίλους δρασσιί τι.

90 | υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -

ΜΗΔΕΙΑ.

Δύστανος ἐγὼ, μάλια τι πόνοι,
ἰὼ μοί μοι, πῶς αἶν ὀλοῖμαι;
ΤΡΟ. Τόδ' ἐκείνο, φίλοι παῖδες· μάτρε
κινῶ κρηδία, κινῶ δὲ χόλου.
Σπύσσεται θάσσοι δάματος ἴσω,
καὶ μὴ πύλασθαι ἔμματος ἐγγύς,
μηδὲ προσίθαι, ἀλλὰ φυλάσσεισθαι
ἄγχιον ἦθος, στυγερὰν τι φύσιν
φριγνὴ, ἀνθάδους.

95 | - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
100 | - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

Δε συ ἔχει τῷσδε ὡς μάλιστα ἐρημόσας, καὶ μὴ πύλαξαι δυσθυμούμην μητρὶ. Ἦδη ἴδον νιν ταυρουμένην ἔμμα τοῖσδε, ὥς τι δρασιύουσιν, οὐδὲ παύσεται χόλου, ἀλλὰ σάφα, πρὶν κατασπῆσθαι τίνα. Γε μίντοι δρασσιί τι ἔχθρους, μὴ φίλους. ΜΗΔ. Δυστάνος ἐγὼ, τι μάλια πόνοι, ἰὼ μοί μοι, πῶς αἶν ὀλοῖμαι; ΤΡΟ. Τόδ' ἐκείνο, φίλοι παῖδες· μάτρε κινῶ κρηδία, κινῶ δὲ χόλου. Σπύσσεται θάσσοι δάματος ἴσω, καὶ μὴ πύλασθαι ἔμματος ἐγγύς, μηδὲ προσίθαι, ἀλλὰ φυλάσσεισθαι ἄγχιον ἦθος, τι στυγερὰν φύσιν ἀνθάδους φρίκης.

TRANSLATION.

[To the Tutor.] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however, execute her purpose, whatever it is, on her enemies, not her friends.

MEDEA. [Within.] Wretch! that I am! And broken-down by misfortunes! Woe! me! O me! How can I destroy-myself?

NURSE. There it is, dear youths:—your mother is rousing her choler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

89. ἐρημόσας, having conveyed them to solitude—to privacy—to retirement.

91. ταυρουμένην ἔμμα, pulling on, as to her eye, a bull's fierceness.

93. κατασπῆσθαι, I rush impetuously.

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapæstic dimeter, each *syzygy* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapæstic systems are much more harmonious than when otherwise; such are verses 98, 99, 100, and 102, in this page. An exception, however, may be made

in the paroemiac or anapæstic dimeter catalectic, in which the third foot, and even the second need not end with a word. In general the third foot of a paroemiac should be an anapæst, yet Sophocles, *Ced. Tyr.* 1311, has a spondee, and *Æschylus, Pr. Vinet.* 117, a proceleusmatic. The last syllable of every anapæstic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse; hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.

100. ἔμματος ἐγγύς, literally, near her eye, that is, into her presence.

103. ἀνθάδους, arrogant, self-willed.

ἴτε νῦν, χρεῖται ὡς τάχως ἴδω.	105	υ υ - | - | - υ υ | - -
Ἀλλοι δ' ἀρχῆς ἐξαιρέμενοι		- - | - | - | υ υ -
εἶφος διμυγῆς, ὡς τάχ' ἀνάψει		υ υ - | - | - υ υ | - -
μύζοι θυμῷ τί ποτ' ἐργάσται		- υ υ | - | - υ υ | υ υ -
μεγαλόπλευγρος, δυσκατάπαυστος		υ υ - | - | - υ υ | - -
ψυχὴ, δεχθίῃσα κακοῖσι;		- - | - | - υ υ - | υ ο
ΜΗ. Ἀ' αἰ αἰ αἰ,	110	- - | - -
ἴπαθον τλάμων, ἴπαθον μεγάλων		υ υ - | - | - υ υ | υ υ -
ἄξι' ἰδυμῶν δ' κατέρχεται		- υ υ | - | - υ υ | - -
παῖδες ἴλοισθι στογιῆς μητρός		- υ υ | - | - υ υ | - -
ξὺν πατρὶ, καὶ πᾶς δῆμος ἔρξοι.		- υ υ | - | - υ υ - | ο
ΤΡΟ. Ἰὼ μοι μοι, ἰὼ τλάμων.	115	- - | - | - | - -
Τί δὲ σὺ παῖδες πατρὸς ἀμπλακίας		υ υ - | - | - υ υ | υ υ -
μετίχουσι; Τί τοῖσδ' ἔχθεις; Ὀμοῖοι,		- υ υ | υ υ - | - | - -
τίκτω, μή τι πάθῃς ὡς ὑπερᾶλγῷ.		- υ υ | υ υ - | - υ υ | - -
Διὸς τρέφουσιν λάματα, καὶ πῶς		- υ υ | - | - υ υ | - -
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες.	120	υ υ - | υ υ - | - υ υ | - -
χαλιπῶς ἐργὰς μεταβάλλουσιν.		υ υ - | - | - υ υ | - -

THE ORDER, AND ENGLISH ACCENTUATION.

ἴτε νῦν, χρεῖται ὡς ὡς τάχως. Διὸ δὲ νῦν εἰς ἀρχὴν ἐξαιρέμενοι ἀρχῆς ὡς τάχως ἀνάψει μύζοι θυμῷ τί ποτ' ἐργάσται, δεχθίῃσα κακοῖσι; ΜΗΔ. Αἰ αἰ αἰ αἰ, τλάμων ἴπαθον, ἴπαθον ἔξω μεγάλων ἰδυμῶν ὡς κατέρχεται παῖδες στογιῆς μητρός ὡς ξὺν πατρὶ, καὶ πᾶς δῆμος ἔρξοι. ΤΡΟ. Ἰὼ μοι μοι, ἰὼ τλάμων. Διὸ τι σὺ παῖδες μετιχέουσι ἀμπλακίας πατρὸς; Τί ἔχθεις τοῖσδε; Ὀμοῖοι, τίκτω, ὡς ὑπερᾶλγῳ μὴ παθῇς τι. Διὸ λάματα τρέφουσιν, καὶ πῶς ἀρχόμενοι ὀλίγα, κρατοῦντες πόλλα, μεταβάλλουσιν ἐργὰς χέλονται.

TRANSLATION.

Go then, proceed-in as fast-as-possible. For it is evident, that the cloud of despair accumulated from the beginning, will very shortly flame-forth with greater vehemence. What then will her mighty implacable soul achieve, exasperated by ills? [*Exeunt Tutor and the two Children.*]

ΜΕΛΕΑ. [*Within.*] Alas! alas! alas! alas! I, a wretch, have endured—have endured treatment deserving of unbounded lamentation. Oh! ye accursed offspring of a disconsolate mother, may ye perish with your father, and may the whole house sink-in-ruin.

ΝΥΡΣΕ. [*To herself.*] Woe me! O Me! Oh! unhappy me! But why are your boys made partakers of their father's misconduct? Why hate you them?

Woe me, children, how I grieve-above-measure, lest ye suffer harm. Cruel are the dispositions of princes, who, as it were, controlled in few things, absolute in many, remit their stern-purposes with-difficulty!

105. Musgrave conjectured δαδ' ὧ, without (as Porson very justly observes) any apparent necessity. Ἐξαιρέμενοι, raised or up-lifted.

106. ἀνάψει, will blaze forth, 3. sing. 1. fut. ind. act. of ἀνάπτω, accendo.

109. δεχθίῃσα, gnawed or bitten—see δάω. This verse is a paromiac, and the next, an anapaestic monometer.

112. ἄξια, things worthy; μεγάλων ἰδυμῶν, of great wailings.

118. πάθεις, 3. pl. 2. aor. subj. act. of πάσχω, I suffer.

119. καὶ, I have here rendered who, which seems to be the true meaning, since ἀρχόμενοι, and κρατοῦντες, agree with τρέφουσιν understood, and not with λάματα. Literally, and as if controlled.—

Τὸ δ' ἄρ' ἰθὺσθαι ζῆν ἐκ' ἰουσιον
 κριῖσσον' ἱμοιγ' οὖν, εἰ μὴ μεγάλης,
 ἔχουρς γ' εἴη καταγερᾶσκειν.
 Τῶν γὰρ μετρίων, πρῶτα μὲν, ἰπτιῶν
 125 τούνομα νικᾷ, χρῆσθαι τι μακρῷ
 λῆστα βροτοῖσιν· τὰ δ' ὑπεβάλλοντ'
 οὐδὲνα καιρὸν δύναται διατοῖς·
 μίζους δ' ἄτας, ὅταν ἐργισθῇ
 130 δαίμων, οἰκοῖς ἀπίδωναι.

ΧΟΡΟΣ.

"Εκλυον φῶναι, ἔκλυον δὲ βοᾶν
 τᾶς δυστάτου Κολχίδος·
 οὐδὲ πῶ ἥπιος; Ἄλλ', ὃ γεραιὰ,
 λίσσιν ἐκ' ἀμφιπέλου γὰρ ἴσω
 135 μελάθρου βοᾶν ἔκλυον·
 οὐδὲ συνάδομαι, γύναι,
 ἄλγισι δόματος,
 ἰπτι μὴ φίλια κίεραται.

THE ORDER, AND ENGLISH ACCENTUATION.

Δι ἄρα το ἰθὺσθαι ζῆν ἐκὶ ἰουσίον κριῖσσον' οὖν εἰς ἀμολα καταγερᾶσκειν ἔχουρς γὰρ, εἰ μὴ
 μεγάλης. Γὰρ μὲν πρῶτα ἰπτιῶν το ἴνομα τῶν μετρίων νικᾷ, τὴ χρῆσθαι μᾶλλον λῆστα βρο-
 τοῖσιν· δι τὰ ὑπεβάλλοντα οὐδὲνα καιρὸν δύναται διατοῖς· δι δαίμων, ὅταν ἐργισθῇ, ἀπιδῶναι
 οἰκοῖς μίζους ἄτας. ΧΟΡΟΣ. "Εκλυον φῶναι, δι ἔκλυον βίαν ἐκὶ ἴσω μελάθρου ἀμφιπέλου· οὐδὲ συνάδομαι,
 γύναι, ἄλγισι δόματος, ἰπτι μὴ φίλια κίεραται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-splendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

CHORUS. [Entering.] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [To the Nurse.] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. ἰθὺσθαι, the infinitive mood taken substantively: ζῆν, in the Doric dialect, for ζῆν, pres. inf. act. of ζῆν, I live.

126. νικᾷ, conquers; the phrase may be rendered thus: the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.

127. τὰ ὑπεβάλλοντα, things too excellent—over-prosperous-circumstances.

128. οὐδὲνα καιρὸν δύναται, can at no time.

130. ἀπιδῶναι μίζους ἄτας, hath given-in-return the greater disasters.

133. This verse is a pæonic dimeter,

and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambs in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. κίεραται, are being mingled or confounded together. The final letter of φῶναι is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

ΤΡΟ. Ὅσα ἰσὶ ἄνθρωποι φροῦδα γὰρ ἔδω	140	||-||-||-||-||-||-||-||-||
τάδ' ὃ μὲν γὰρ ἔχει λίτρα τυράννου·		||-||-||-||-||-||-||-||-||
ἢ ὃ ἐν θαλάμοις τάκτι βιωτῶν		||-||-||-||-||-||-||-||-||
δίσκουα, φίλων ἰσοδυνάμει		||-||-||-||-||-||-||-||-||
παραβαλπομένη φρίκα μέθυ.		||-||-||-||-||-||-||-||-||
ΜΗ. Ἀδ' αὖ διὰ μου κεφαλῆς φλέξ' ἰσχυρία		||-||-||-||-||-||-||-||-||
βαίῃ· τί δέ μοι ζῆν ἐπὶ κέρδι;	145	||-||-||-||-||-||-||-||-||
Φιδ' φιδ' θανάτῳ καταλυσσάμεν,		||-||-||-||-||-||-||-||-||
βιωτῶν στοργικῶν προλιποῦσα.		||-||-||-||-||-||-||-||-||
<hr/>		
ΧΟ. Ἄϊς, ὃ Ζεῦ, καὶ γὰρ, καὶ φῶς,	[Στροφέ.]	||-||-||-||-||-||-||-||-|| α'
ἰαχῶν, δῖαν ἃ δυνάταις		||-||-||-||-||-||-||-||-|| β'
μήλων ἡμέρας;	150	||-||-||-||-||-||-||-||-|| γ'
Τί σοι ποτὶ τὰς ἀπλάστους		||-||-||-||-||-||-||-||-|| δ'
κοίτας ἴσως, ὃ ματαία,		||-||-||-||-||-||-||-||-|| ε'
σπιῦσι θανάτῳ τελευτῶν;		||-||-||-||-||-||-||-||-|| ζ'
Μηδὲν τόδε λίσσων·		||-||-||-||-||-||-||-||-|| η'
ἢ δὲ σὺ πῶς;	155	||-||-||-||-||-||-||-||-|| θ'
καὶνὰ λήχῃ στείλει,		||-||-||-||-||-||-||-||-|| ι'

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Δίμου σὺν σοὶ γὰρ τάδε ἔδω φροῦδα· γὰρ μὲν ὃ ἔχει λίτρα τυράννου, δι' ὃ δυνάταις τάκτι βιωτῶν ἐν θαλάμοις, παραβαλπομένη φρίκα οὐδὲν μέθυ οὐδὲν φίλων. ΜΗ. Αἰ αὖ κεφαλῇ φλέξ' βαίῃ καὶ κεφαλῇ μου δι' τὴν κέρδις μοι ζῆν ἐπὶ; Φεῦ φεῦ προλιποῦσα στοργικῶν βιωτῶν καταλυσσάμεν θάνατον. ΧΟ. Ἄϊς, ὦ Ζεῦ, καὶ γὰρ, καὶ φῶς, ἵαν ἰαχῶν ἃ δυνάταις ἡμέρας μήλων; Τί σοι ποτὶ τὰς ἀπλάστους κοίτας σπιῦσι σὺ τελευτῶν θάνατον; Μηδὲν τόδε δι' αὐτοῦ πῶς στείλει καὶνὰ λήχῃ.

TRANSLATION.

NURSE. The family is no-more—for those-endearments are now vanished:—ay, indeed, he is-enjoying the bed of royalty, but my lady is-wasting-away her life in her chamber—soothed as to her mind in no degree by the words of any of her friends.

MEDEA. [*Within.*] Alas! alas! O lightning of heaven, dart through my skull:—for what advantage is it to me to live longer? [*Groaning loudly.*] Well-a-day! well-a-day! Quitting a miserable existence, I shall find-a-haven in death! [*Screams.*]

CHORUS. Didst thou hear, O Júpiter, and thou Earth, and thou Light, what a shriek the disconsolate spouse uttered?

Why, ever, O infatuated woman, shall thy concern for thy couch deserted, hasten on thee the consummation of death? On no account pray for this:—and though thy husband be occupying a fresh bed,

139—140. Porson tells us, that all MSS. and most editions, have φροῦδα τάδ' ἔδω· ὃ μὲν γὰρ ἔχει λίτρα τυράννου, to the detriment of both verses. That any detriment accrues to the first verse from φροῦδα τάδ' ἔδω, is not plain. In the second, for λίτρα, Aldus gave δῶμα, and Beck retained this reading.

143. ἰσοδυνάμει, two negations in Greek strengthen the denial, contrary to their use in English.

144. Ἀδ' αὖ are two extrameter syllables, constituting what Hermann would call a Basis, on this verse; but, properly speaking, they belong not to the metre.

151. ἀπλάστους, not comes to, not having a partner. This and the two following verses are acatalectic dimeter ionics à majore.

156. This verse is a choriambic dimeter catalectic, like the following of Horace: Cur properas amando?

ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

ΤΡΟΦΟΣ.

'Εἴθε ὄφελ' Ἀργοῦς μὴ διαπτᾶσθαι σκάφος,
 Κόλχων ἰς Αἴαν, Κυανίας Συμπληγάδας,
 μήδ' ἐν γάλασι Πηλίου πρὸς ποτὶ
 τμηθεῖσα πύκνῃ, μήδ' ἱερτμῶσαι χίρας
 ἀνδρῶν ἀρίστων, οἳ τὸ πάγχρυσον δέρος
 Πήληϊ μιτᾶλθοι· οὐ γὰρ αἱ δίσποι' ἱμῶ
 Μήδεια πύργους γῆς ἱολκίης,
 ἱερτὶ θυμῷ ἐκπλαγίστ' ἰάσονται·
 οὐδ' ἂν, κτανεῖν πείσασα Πηλιάδας κέρας
 πατρίδα, κατῆκει τήνδε γῆν Κορινθίαν

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟΦΟΣ.

Εἴθε σκάφος Ἀργεὺς μὴ ὄφελ' διαπτᾶσθαι Κυανίας Συμπληγάδας ἐς Αἴαν Κόλχων, μήδ' ἐν
 γάλασι τμηθεῖσα ἐν γάλασι Πηλίου πρὸς ποτὶ, μήδ' ἱερτμῶσαι χίρας ἀρίστων ἀνδρῶν, ἢ μιτᾶλ-
 θοι τὸ παγχρυσὸν δέρος Πήληϊ· γὰρ Μήδεια ἱμῶ δίσποι' οὐκ αἱ ἐκλαύει πύργους ἱολκίης γῆς,
 ἐκπλαγίστα θυμῷ ἱερτὶ ἰάσονται·—οὐδὲ, πείσασα Πηλιάδας κέρας κτανεῖν πατρίδα, αἱ κατῆκει
 τήνδε Κορινθίαν γῆν

TRANSLATION.

[SCENE. *The Royal Palace at Corinth; Medæa's Nurse standing at the Gate alone.*]

NURSE.

O! THAT the hull of the Argo had not had to-have-winged-its-way-
 through-between the Cyænean Symplegadēs to the land of the Cólchi-
 ans;—nor the pine, felled in the forests of Pélion, ever to-have-fallen;
 nor to-have-exercised-with-the-oar the hands of the very-adventurous
 men who went-in-quest-of the golden fleece for Pélías:—because-then
 Medæa, my mistress, would-not-have-sailed-to the ferts of the Iolchian
 realm, [*Shedding tears of vexation.*] vehemently-smitten as to her mind
 with the love of Jáson:—nor-yet, having persuaded the Pélian maid-
 ens to slay their father, would-she-be-inhabiting this Corinthian land

1. 'Εἴθ' ὄφελ' μὴ σκάφος, *utinam non do-*
buisse scaphus, I would-that the hull had
owed not,—and which in the first edition
of the Medæa I translated,—“I wish the
hull had not been destined,” but in the se-
cond and third editions, “troth the hull
ought not,” I have now rendered,—“O!
that the hull had not had.” The Argo was a
ship (or rather, wherry) with fifty oars,
in which Jáson and his companions went to
Cólchis to recover the golden fleece.
Διαπτᾶσθαι, to have flown through, 1. aor.
inf. mid. of διαπτερομαι or διαπτεταμαι, I fly
through. The sails of ships are often po-
etically styled their wings, as in the Pro-
metheus Chained, of Æschylus, 477, ἀν-
πτέρη ναυτίλων ἰχθύματα, the canvas-wing-
ed vehicles of mariners.” In like manner
might a boat's oars be called the wings of
the boat: a shuttle also, though wing-
less, is metaphorically said to fly.

2. Cólchis was a country of Asia, east
 of the Euxine Sea:—its present name is

“*Mingrélia.*” The Cyænean Symplega-
 dæa, now called “*the Puvoræne,*” are two
 very rugged islands, or rather, rocks, at
 the entrance of the Black Sea, near the
 mouth of the Thracian Bóphorus.

3. Pélion was a mountain of Thessaly,
 celebrated for its pines.

4. Musgrave, (confounding ἱερτμῶσαι,
to row, with ἱερτμῶσαι, to cause to row,)
 preferred the nominative χίρας, to the ac-
 cusative χίρας.

6. Pélías who had from Æson usurped
 the kingdom of Iólchoa, planned for Æ-
 son's son Jáson (demanding his right) an
 expedition to Cólchis—with promise of
 the sceptre on his happy return.

9. Πηλιάδες κόρας, *the Pélian maids, viz.*
the Peliadæ or daughters of Pélías. They,
at the instigation of Medæa, killed their
father in the truly affectionate, but vain
hope, of seeing him restored to youth.

10. κατῆκει, simply, *did inhabit; ἢ κα-*
τῆκει, would inhabit or be inhabiting.

ἵπαι πρὸς ἀνδρὸς ᾗσιν ἡδικημένη	| - | - | - | - | - | - | - |
οὗτ' ἔμμ' ἱπαιρούσ', οὗτ' ἀπαλλάσσουσα γῆν	| - | - | - | - | - | - | - |
πρὸς ὅποιον ὥς δι' ἴπτερος, ἢ θαλάσσιος	| - | - | - | - | - | - | - |
κλύδων, ἀκούει νοθευομένη φίλων	| - | - | - | - | - | - | - |
ἢ μήποτε στρέψασα πάλλινον δέμν,	30 | - | - | - | - | - | - | - |
αὐτὴ πρὸς αὐτὴν πατὴρ' ἀποιμώξῃ φίλον,	| - | - | - | - | - | - | - |
καὶ γαῖαν, οἴκους δ', οὓς προδοῦσ' ἀφίκετο	| - | - | - | - | - | - | - |
μετ' ἀνδρὸς, ὅς σφιν νῦν ἀτιμάσκει ἔχμ.	| - | - | - | - | - | - | - |
Ἐγνωνκε δ' ἡ τάλασμα συμφορᾶς ὕπο,	| - | - | - | - | - | - | - |
δοῖον πατρός μὴ πολέμπισθαι χθονός	35 | - | - | - | - | - | - | - |
στονυγὶ δὲ παῖδας, οὐδ' ἔρῃσ' ἐμφαίνεται.	| - | - | - | - | - | - | - |
Δίδωκα δ' αὐτὴν, μὴ τι βουλεύσῃ ἴσον,	| - | - | - | - | - | - | - |
βαρεῖα γὰρ φρεν, οὐδ' ἀνίσταται κακῶς	| - | - | - | - | - | - | - |
πάσχουσ'. Ἐγῶδα τέτιδε, διμαίνω τέ νιν,	| - | - | - | - | - | - | - |
μὴ θηκτὸν ὥση φάσγαίον δι' ἥπατος,	40 | - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

ἵπαι ᾗσιν ἡδικημένη πρὸς ἀνδρὸς οὗτ' ἱπαιρούσα, οὗτ' ἀπαλλάσσουσα πρὸς ὅποιον γῆν δι' ὥς ἴπτερος, ἢ θαλάσσιος κλύδων, ἀκούει νοθευομένη ἀκούει φίλων ἢ μήποτε, στρέψασα πάλιν δέμν, αὐτὴ πρὸς αὐτὴν ἀποιμώξῃ φίλον πάτερ, καὶ γαῖαν, τὸ οἶκος, οὓς προδοῦσα, ἀφίκετο μίτα ἀνδρὸς, ὅς νυν ἔχμ σφιν, ἀτιμάσκει. Ἡ τάλασμα δὲ ἡγνάει ὑπο συμφορᾶς ἢ ὡς καὶ ἀπολείπεται πατρός χθονός, δι' στονυγί παῖδας, οὐδὲ ἐμφαίνεται ἐρῃσιν. Διδοῦκα αὐτὴν, μὴ βουλεύσῃ τί νιν, γὰρ βαρεῖα φρεν, οὐδὲ ἀνίσταται κακῶς. Ἐγὼ δὲ αὖτε τέτιδε, διμαίνω τέ νιν, μὴ ὥση θηκτὸν φάσγαίον διὰ ἥπατος,

TRANSLATION.

ever since she first-felt-herself disrespectfully-treated by her husband neither upraising her eye, nor averting her countenance from the ground; but as a rock, or a maritime wave, when-offered-consolation does she listen to her friends:—unless at any time having-turned her snow-white neck she to herself bewail her beloved father, and her country, and home—which when she had betrayed, she came hither with a man who has now dishonoured her.

The unhappy woman indeed hath learnt from affliction what it is, not to forsake a father's domain:—yea she hates her children, nor is she delighted when she beholds them.

Really I dread her, lest she meditate something new—for violent is her mind, nor will it endure to receive affront. I know her well, and I fear for her, lest she force the sharpened sword through her liver,

26. ᾗσιν, *œnisi se*, 3. sing. 2. aor. ind. mid. of ἀνιδέομαι.

29. νοθευομένη, *commonfucta*, being advised or counselled, that is, being or having been offered consolation.

30. πάλλινον, signifies entirely-white, and may therefore with pardonable freedom, I think, be rendered snowy or snow-white, an expression far more congenial to the English idiom.

33. ὅς σφιν νῦν ἀτιμάσκει ἔχμ, who now has her, having dishonoured her.

35. πατρός χθονός, literally, the paternal land. Medea had not only deserted her country, but betrayed her sire, and

murdered her brother. Was it to be expected, then, she would not repent of this? Yet why hate her children?

36. ἐρῃσιν, beholding them or looking on them: *pres. part. of ἑρῶ, I see.*

38. ἀνίσταται. 3. sing. 1. fut. Indic. mid. from ἀνίσταμαι, I bear, sustain, or endure: *πάσχων κακῶς, suffering badly.*

39. νιν may be taken here for αὐτήν, though more frequently put for αὐτήν, and sometimes for αὐτῶς, as likewise for αὐτὸν, αὐτὰς, &c.

40. ἥπατος, *jécor*, is properly the liver, but may in the present sense with the greatest propriety be rendered "heart."

ὃ καὶ τέραςτοι τὸν τι γέραςτα πτόνη. | - | υ - | - | - | υ - | - | υ -
 ἀπειτα μίξω ξυμφερὰν λάβη τινα' | - | υ - | - | - | υ - | - | υ -
 δαυτὴ γὰρ. Ὅς τοι ῥαδίως γι συμβαλὼν | - | υ - | - | - | υ - | - | υ -
 ἔχθραν τις αὐτῇ καλλίηναι φέσται. | - | υ - | - | - | υ - | - | υ -
 Ἄλλ' ἴδε παῖδες ἐκ τρέχων πιπταυμένοι 45 | - | υ - | - | - | υ - | - | υ -
 στείχουσι, μητρὸς οὐδὲ ἰσοῦμαισι | - | υ - | - | - | υ - | - | υ -
 κακῶν ἴα γὰρ φροντίς οὐκ ἀλγίῃ φιλεῖ. | - | υ - | - | - | υ - | - | υ -

ΠΑΙΔΑΓΩΓΟΣ.

Παλαῖον δίκην κτῆμα δισποίνης ἐμῆς, | υ - | υ - | - | - | υ - | - | υ -
 τί πρὸς πόλαισι τήνδ' ἄγεις ἱερμίαν | υ - | υ - | υ - | υ - | υ - | υ - | υ -
 Ἰστιάς, αὐτὴν θριομένη στυγὴ κακῇ; 50 | - | υ - | - | υ - | υ - | - | υ -
 Πῶς σὺ μόνη Μήδεια λίσσισθαι θίλεις; | - | υ - | - | - | υ - | - | υ -
 ΤΡΟ. Τίκων ἐπαδὲ περιστὺ τῶν ἰάσωνος, | υ - | υ - | υ - | υ - | υ - | υ -
 χρηστοῖσι δούλοις ξυμφερὰ τὰ δισποτῶν | - | υ - | - | - | υ - | - | υ -
 κακῶς πιπτόντα, καὶ φρονίῃ ἀνθάπτεται. | υ - | υ - | υ - | υ - | υ - | υ -
 Ἐγὼ γὰρ ἐκ τούτ' ἐκδίδωμι ἀλγυμένους, 55 | υ - | υ - | - | - | υ - | - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ὃ καὶ πτόνη τέραςτοι, τὸν τι γέραςτα, καὶ πτόνη λάβη τὴν σύμφεραν μίξω γὰρ δαῖτα. Γι τις συμβαλὼν ἔχθραν αὐτῇ οὕτω μεθ' ἧς φέσται καλλίηναι. Ἄλλα ἴδε παῖδες πιπταυμένοι ἐκ τρέχων, στείχουσι, οὐδὲ ἰσοῦμαισι κάκων μητρὸς γὰρ ἴα φροντίς οὐ φιλεῖ ἀλγισ. ΠΑΛ. Παλαῖον κτῆμα οἷον ἐμῆς δισποίνης, τί Ἰστιάς ἀγείρα τήνδ' ἐρμίαν πρὸς πόλαισι, θριομένη αὐτῇ στυγὴ κακῇ; Πως Μήδεια θίλεις λίσσισθαι σὺ μόνη; ΤΡΟ. Πρὸς τὴν ἐπὶ τῶν τέκνων ἰάσωνος, τὰ πιπτόντα κάκως δισποτῶν ξυμφορὰ χρηστοῖσι δούλοις, καὶ ἀνθάπτεται φρόνη. Γὰρ ἐγὼ ἐκδίδωμι ἐκ τούτου ἀλγυμένους,

TRANSLATION.

or even murder the princess, and him who-has-married-her, and afterwards engage-in detriment still greater:—for she is impetuous. Certainly, any one having contracted enmity with her will not very-readily chant-to-himself the anthem-of-happy-victory. But these her boys, giving-themselves-intermission from their recreations, are approaching, in nowise pensive about their mother's misfortunes—for the young mind likes not to repine.

TUTOR. [Entering with Jason's two children.] Thou veteran member of the family of my mistress, why standest thou preserving this thy solitude at the gates, holding-loud-converse with thyself on the subject of our calamities? How comes it that Medæa wishes to be left by thee to herself?

NURSE. O aged attendant on the sons of Jason, untowardness-in-the-affairs of masters, is an affliction to faithful servants, and mutual-ly-affects their spirits. For I have advanced to that state of anguish,

41. We find σὴν δίκην ἐκδίδωμι, ἢ ἰστιάται λίκας, from verse 381, in most editions between this line and line 40.

42. μίξω ξυμφερὰν λάβη τινα, literally, she recruits or take-in-hand some greater destruction or mischief.

43—44. συμβαλὼν ἔχθραν αὐτῇ, having engaged with her in enmity or hatred.

44. καλλίηναι, a glorious victory; also the name of an anthem sung in celebration of a happy victory—which is the meaning here, as may be inferred from

φέσται, 3. sing. 1. f. ind. m. of φέω, I sing.

45. πιπταυμένοι, having desisted from.

48. παλαῖον κτῆμα, thou old piece of furniture—thou ancient inmate, by no means a courteous salutation!

50. αὐτῇ θριομένη στυγὴ, clamorously-addressing thyself to thyself. For αὐτῇ, te ipsum, many prefer αὐτῇ, tu ipse, in the nominative case.

51. σὺ μόνη, solitary without thee.

54. τὰ πιπτόντα κακῶς, literally, the affairs turning-out badly.

ὅσθ' ἱμεῖς μ' ὑπᾶλθε γῆ τι κούραον	| - | υ - | υ - | υ - | υ -
λίξαι, μολοῦσαι διῆρο, δισποίης τύχας.	| - | υ - | υ - | υ - | υ -
ΠΑΙ. 'Ούκω γὰρ ἡ τάλαινα παύεται γόνι;	| - | υ - | υ - | υ - | υ -
ΤΡΟ. Ζήλω σ'· ἰς ἀρχῇ πῆμα, κούδιπυ μισοῖ.	| - | υ - | υ - | υ - | υ -
ΠΑΙ. 'Ω μῦρος, ἰς χρὴ δισπότης ἱππῶν τόδε, 60	| - | υ - | υ - | υ - | υ -
ὥς οὐδὲν εἶδε τῶν πιστέρων κακῶν.	| - | υ - | υ - | υ - | υ -
ΤΡΟ. Τί δ' ἴσθι, δ' γιραί; Μὴ φθόνη φράσαι.	| υ - | υ - | υ - | υ - | υ -
ΠΑΙ. 'Ουδέν' μετίγνυι καὶ τὰ πρόσθ' ἱερμίνα.	| - | υ - | υ - | υ - | υ -
ΤΡΟ. Μὴ πρὸς γυνίειυ κρύπτει σύνδουλοι σίθει,	| - | υ - | υ - | υ - | υ -
σιγῇ γὰρ, ἰς χρὴ, τῶνδε δῆσομαι πέρι. 65	| - | υ - | υ - | υ - | υ -
ΠΑΙ. "Ηκουσά του λέγοντος, οὐ δοκῶν κλύειν,	| - | υ - | υ - | υ - | υ -
πισσοῦς προσελθὼν, εἶθα δὴ παλαιότεροι	| - | υ - | υ - | υ - | υ -
θάσσουσι, σιμῶν ἀμφὶ Πιρήνης ὕδωρ.	| - | υ - | υ - | υ - | υ -
ὥς τοῦσδε παῖδας γῆς ἱλᾶν Κορινθίας	| - | υ - | υ - | υ - | υ -
ξὺν μητρὶ μέλλει τῆσδε κοίρας χθονὸς 70	| - | υ - | υ - | υ - | υ -
Κρίων. 'Ο μῖντοι μῦθος, ἰς σαφὲς ὅδε	| υ - | υ - | υ - | υ - | υ -
ὅκ εἶδα· βουλόμην δ' αἶν οὐκ εἶναι τόδε.	| - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ὅσθ' ἱμεῖς ὑπᾶλθε με λῖξαι τι γῆ καὶ οὐρανῷ, μολοῦσαι διῆρο, τύχας δισποίης. ΠΑΙ. Γὰρ ἡ τάλαινα παύεται οὐκω γόνι; ΤΡΟ. Ζήλω σ'· πῆμα ἐν ἀρχῇ, καὶ οὐδιπυ μισοῖ. ΠΑΙ. Ω μῦρος, ἰς χρὴ εἶπαι τόδε δισπότης, ὥς οὐδὲν οὐδὲν πιστέρων κακῶν. ΤΡΟ. Δε τι ἴσθι, καὶ φθόνη φράσαι. ΠΑΙ. 'Οὐδέν' καὶ μετίγνυι τὰ πρόσθ' ἱερμίνα. ΤΡΟ. Μὴ πρὸς γυνίειυ κρύπτει σύνδουλοι σίθει γὰρ δῆσομαι σίγῃ περὶ τόδε, καὶ χρὴ. ΠΑΙ. Οὐ δῶκεν κλύειν ὑποῖσα τοῦ λεγόντος, προσελθὼν πίσσους, δεῖ εἶθα παλαιότεροι θάσσουσι ἀμφὶ σίμῳ ὕδωρ Πιρήνης, ὥς Κρίων κοίρας τῆσδε χθονὸς μέλλει ἵλαν τοῖσδε παῖδας ξὺν μητρὶ Κορινθίας γῆς. 'Ο μῖντοι μῦθος, ἰς δὲ σαφὲς οὐκ εἶδα· δεῖ αὖν βουλόμην τόδε οὐκ εἶναι.

TRANSLATION.

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

TUTOR. So the unfortunate woman ceases not-yet from her moans? NURSE. I commend you: the harm in its commencement, and by-no-means half-at-its-worst! TUTOR. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

NURSE. But what is it, O aged-man? Scruple not to tell me.

TUTOR. Nothing: and I repent of the words before uttered.

NURSE. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

TUTOR. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit among the sacred fount of Pirénē, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of μολοῦσαι we find μελοῦσαι in several of the best MSS. This reading, if by μ' ὑπᾶλθε we understand ὑπᾶλθε μολ, is correct. Still, however, it is a nice distinction.

58. παύεται γόνι, desists from sorrows.

60. Aldus very corruptly, and entirely against the sense, printed δισπότης.

66. ἡκουσά του λέγοντος, I heard some-one speaking: here του is put for τινός. After κλύειν understand ἵστα, the words: thus, ἐν ἀκούῃ κλύειν τὰ ἵστα τοῦ λέγοντος, not appearing to listen to the words of the speaker—not appearing to hear.

67. For παλαιότεροι most editions, and I believe all MSS., have παλαιότερα.

Σὺ δ' ὡς μάλιστα τοῖσδ' ἐρημόσας ἔχει,
καὶ μὴ πύλαξαι μητρὶ δυσθυμούμην.
Ἦδη γὰρ ἴδον ὄμμα νιν ταυρουμίνην
τοῖσδ', ὡς τι δρασιόουσιν, οὐδὲ παύσεται
χέλου, σάφ' ὅσα, πρὶν κατασπῆσθαι τινά·
ἔχθρους γὰρ μίττοι, μὴ φίλους δράσιναι τι.

ΜΗΔΕΙΑ.

Δύστανος ἐγὼ, μάλῃα τι πόνοι,
ἰὼ μοί μοι, πῶς ἂν ὀλοῖμαι;
ΤΡΟ. Τὶδ' ἐκείνο, φίλοι παῖδες· μάτηρ
κινεῖ κραδίαν, κινεῖ δὲ χέλου.
Σπύσσεται θάσσοι δέματος ἴσω,
καὶ μὴ πύλασθαι ὄμματος ἐγγυῶς,
μηδὲ προσίδωτ', ἀλλὰ φυλάσσοιθ'
ἄγχιον ἔθος, στυγερὰν τι φύσιν
φρενὸς, ἀνθάδους.

THE ORDER, AND ENGLISH ACCENTUATION.

Διὰ τὴν ἐξουσίαν ὡς μάλιστα ἐρημόσας, καὶ μὴ πύλαξαι δυσθυμούμην, ἔα δὲ ἴδον
νιν ταυρουμίνην ὄμμα τοῖσδ', ὡς δρασιόουσιν τι, οὐδὲ παύσεται χέλου, ἀλλὰ σάφα, πρὶν κατα-
σπῆσθαι τινά· ἡ μίττοι δρασίαι τι ἔχθρους, μὴ φίλους. ΜΗΔ. Δυστάνος ἐγὼ, τι μάλῃα πό-
νοι, ἰὼ μοί μοι, πῶς ἂν ὀλοῖμαι; ΤΡΟ. Τὶδ' ἐκείνο, φίλοι παῖδες· μάτηρ κινεῖ κραδίαν, δὲ
κινεῖ χέλου. Σπύσσεται θάσσοι ἴσω δέματος, καὶ μὴ πύλασθαι ἐγγυῶς ὄμματος, μηδὲ προ-
σίδωτ', ἀλλὰ φυλάσσοιθαι ἄγχιον ἔθος τι στυγερὰν φύσιν ἀνθάδους φρενός.

TRANSLATION.

[To the Tutor.] But do you keep these as much as possible out-of-
the-way, and conduct them not near their enraged mother. For of-
late I have seen her fiercely-glancing her eye upon them, as if going
to perpetrate something-wicked; nor will she cease from her fury, I
know full-well, before overwhelming some-one. May she, however,
execute her purpose, whatever it is, on her enemies, not her friends.

MEDEA. [Within.] Wretch! that I am! And broken-down by mis-
fortunes! Woe! me! O me! How can I destroy-myself?

NURSE. There it is, dear youths:—your mother is rousing her cho-
ler, and rousing her wrath! Hasten quickly into your chamber, and
approach not within her sight, nor advance towards her—but shun
the savage humour and horrid temper of her intractable mind.

89. ἐρημόσας, having conveyed them to
solitude—to privacy—to retirement.

91. ταυρουμίνην ὄμμα, putting on, as to
her eye, a bull's fierceness.

93. κατασπῆσθαι, I rush impetuously.

95. The metre, which, from the be-
ginning of the play to verse 94 inclu-
sively, is iambic trimeter, is here changed
to anapæstic dimeter, each *syzygy*
ending with the close of a word. When
with the termination of a foot a word
terminates throughout the verse, the
anapæstic systems are much more har-
monious than when otherwise; such are
verses 98, 99, 100, and 102, in this page.
An exception, however, may be made

in the paræmiac or anapæstic dimeter
catalectic, in which the third foot, and
even the second need not end with a
word. In general the third foot of a pa-
ræmiac should be an anapæst, yet S6-
phocles, *Cœd. Tyr.* 1311, has a spondee,
and *Æschylus, Pr. Vinet.* 117, a pro-
celeusmatic. The last syllable of every
anapæstic verse has the same quantity
that the syllable would have, if carried
to the beginning of the next verse;
hence the final syllables in verses 98,
100, 102, short *per se*, are marked long.

100. ὄμματος ἐγγυῶς, literally, near her
eye, that is, into her presence.

103. ἀνθάδης, arrogant, self-willed.

"ἴτε νῦν, χρεῖτ' ὡς τάχως ἴδω.	105	| υ υ - | - - | υ υ - | - -
Δῶλοι δ' ἀρχῆς ἐξαιρέμενοι		| - - | - - | - - | υ υ -
ἴσθ' ἐμωγῆς· ὡς τάχ' ἀνάψαι		| υ υ - | - - | υ υ - | - -
μίζουσι θυμῷ· τί ποτ' ἐργάσεται		| - υ υ - | - - | υ υ - | υ υ -
μεγαλόσπλαγχνος, δυσπατάπαυστος		| υ υ - | - - | υ υ - | - -
ψυχῇ, δαχθεῖσα κακοῖσιν;		| - - | - - | υ υ - | υ υ -
ΜΗ. 'Αἶ αἶ αἶ αἶ,	110	| - - | - -
ἴπαθ' οἱ τλάμῳ, ἴπαθ' οἱ μεγάλῳ		| υ υ - | - - | υ υ - | υ υ -
ἄξι' ὀδυμῶν δ' ἀκατάρατοι		| - υ υ - | - - | υ υ - | - -
παῖδες ἔλαιοσι στυγερᾷς μητέρας		| - υ υ - | - - | υ υ - | - -
ξὺν πατρί, καὶ πᾶς δόμος ἔξῃ.		| - υ υ - | - - | υ υ - | - υ
ΤΡΟ. 'Ἰὺ μοι μοι, ἰὺ τλάμῳ.	115	| - - | - - | - - | - -
Τί δὲ σοὶ παῖδες πατρὸς ἀμπελακίας		| υ υ - | - - | υ υ - | υ υ -
μιτίχουσι; Τί τοῦδ' ἔχθεις; Ὀίμοι,		| - υ υ - | υ υ - | - - | - -
τίκται, μή τι πάθῃ' ὡς ὑπεράλῳ.		| υ υ - | υ υ - | - - | υ υ -
Διὸς τεράσιναι λήματα, καὶ πῶς		| - υ υ - | - - | υ υ - | - -
ἔλγ' ἀρχόμενοι, πολλὰ κρατοῦντες.	120	| υ υ - | υ υ - | - - | υ υ -
χαλεπῶς ἐργὰς μεταβάλλουσιν.		| υ υ - | - - | υ υ - | - -

THE ORDER, AND ENGLISH ACCENTUATION.

"ἴτε νῦν, χρεῖτ' ὡς ὡς τάχως. Δε δὴ νῦν ἴσθ' ἐμωγῆς ἐξαιρέμενοι ἀρχῆς ὡς τάχ' ἀνάψαι μίζουσι θυμῷ· τί ποτ' ἐργάσεται; ΜΗΔ. Αἶ αἶ αἶ αἶ, τλάμῳ ἴπαθ' οἱ, ἴπαθ' οἱ μέγαν ὀδυμῶν δ' ἀκατάρατοι παῖδες στυγερᾷς μητέρας ἐλαιοσιν ξὺν πατρί, καὶ πᾶς δόμος ἔξῃ. ΤΡΟ. 'Ἰὺ μοι μοι, ἰὺ τλάμῳ. Δε τι σοὶ παῖδες ἀμπελακίας πατρὸς; Τί τοῦδ' ἔχθεις; Οἴμοι, τίκται, ὡς ὑπεράλῳ μοι παθεῖσι τι. Διὸς λήματα τεράσιναι, καὶ πῶς ἀρχόμενοι ἔλγ' ἀκατάρατοι, πολλὰ μεταβάλλουσιν ἐργὰς χαλεπῶς.

TRANSLATION.

Go then, proceed-in as fast-as-possible. For it is evident, that the cloud of despair accumulated from the beginning, will very shortly flame-forth with greater vehemence. What then will her mighty implacable soul achieve, exasperated by ills? [*Exeunt Tutor and the two Children.*]

MEDEA. [*Within.*] Alas! alas! alas! alas! I, a wretch, have endured—have endured treatment deserving of unbounded lamentation. Oh! ye accursed offspring of a disconsolate mother, may ye perish with your father, and may the whole house sink-in-ruin.

NURSE. [*To herself.*] Woe me! O Me! Oh! unhappy me! But why are your boys made partakers of their father's misconduct? Why hate you them?

Woe me, children, how I grieve-above-measure, lest ye suffer harm. Cruel are the dispositions of princes, who, as it were, controlled in few things, absolute in many, remit their stern-purposes with-difficulty!

105. Musgrave conjectured δαῖδ' ὧ, without (as Porson very justly observes) any apparent necessity. Ἐξαιρέμενοι, raised or up-lifted.

106. ἀνάψαι, will blaze forth, 3. sing. 1. fut. ind. act. of ἀνάπτω, accendo.

109. δαχθεῖσα, gnawed or bitten—see δάκνω. This verse is a paromiac, and the next, an anapestic monometer.

112. ἄξια, things worthy; μεγάλῳ ὀδυμῶν, of great wailings.

118. πάθῃ, 2. pl. 2. aor. subj. act. of πάσχω, I suffer.

119. καὶ, I have here rendered who, which seems to be the true meaning, since ἀρχόμενοι, and κρατοῦντες; agree with τίκται understood, and not with λήματα. Literally, and as if controlled.—

Τὸ δ' αἶψ' ἰδὼν ἔσ' ἐν ἱερῷ
 κρήνην ἔργῳ αἶψ' ἐν μὲν μέτρῳ
 ἔχρησεν γ' ἔκ κατακρήνηται.
 Τὸν γὰρ μετρήσας, κρήνην μὲν, ἱερῷ
 πότμον παρ', ἔχρησεν το μετρή
 λήντα βροτῶν τὸ δ' ἐνὶ φάσματι
 ἰδὼν παρὶν δόσαναι δόσαναι
 μέλεις δ' ὅταν, ἵππῳ ἔχρησεν
 δάμον, ἵππῳ ἀνδρῶν.

125
 130

ΧΟΡΟΣ.

Ἐλθον φόνος, ἔλθον δὲ βίαι
 τὰς δούλους Κόλχιδος
 ἰδὲ πο ἔπος; Ἄλλ', ὃ γὰρ αἶψ',
 λήξω ἐν' ἀφροντίδας γὰρ ἔσσι
 μελέδων βόας ἔλθον
 ἰδὲ σπένδοναι, γόναι,
 ἀλγιστο δάμοναι,
 ἵππῳ μὲν φόνος κέρωνται.

135

THE ORDER, AND ENGLISH ACCENTUATION.

Δὲ ἔρα το αἶδοναι ἔσ' ἐν ἱερῷ κρήνην ἔργῳ αἶψ' ἐν μὲν μέτρῳ κρήνην ἔργῳ αἶψ' ἐν μὲν μέτρῳ. Τὸν γὰρ μετρήσας, κρήνην μὲν, ἱερῷ πότμον παρ', ἔχρησεν το μετρή λήντα βροτῶν τὸ δ' ἐνὶ φάσματι ἰδὼν παρὶν δόσαναι δόσαναι μέλεις δ' ὅταν, ἵππῳ ἔχρησεν δάμον, ἵππῳ ἀνδρῶν.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-splendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

CHORUS. [Entering.] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [To the Nurse.] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. ἰδὼν, the infinitive mood taken substantively: ζῶ, in the Doric dialect, for ζῆν, pres. inf. act. of εἶναι, I live.

126. νῆξ, conquers; the phrase may be rendered thus: the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.

127. τὰ ἐνὶ φάσματι, things too excellent—over-prosperous circumstances.

128. ἰδὼν παρὶν δόσαναι, can at no time.

130. ἀνδρῶν μετρεῖται, hath given-in-return the greater disasters.

133. This verse is a pædic dímeter,

and the next is a choriambic dímeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambs in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. κίεσσαν, are being mingled or confounded together. The final letter of φόνος is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

ΤΡΟ. Ὅσα ἰσὶ ἄνθρωποι φρονεῖν γὰρ εἴδη
τάδε· ὁ μὲν γὰρ ἔχει λίαντα ταχύνει

ὁ δ' ὡς θαλάσσης κύμα βροχῆς

ῥέουσα, φέλλας ἀνέμῳ ἰσθμῷ

ταρβέσσεται ῥέοντα μέλας.

ΜΗ. Ἄνδρ' ἀνδρὶ μὴ κεφαλῆς φέλλῃ ἰσχυρῆς

βαίει τίς δ' αὖτε ἔστιν ἀνδρὶ;

Φωφῶν θαλάσσης κατακλυσμένης,

βροχῆς στοιχείῳ τεταραμένης.

140	+	+	+	+	+
	+	+	+	+	+
	+	+	+	+	+
	+	+	+	+	+
145	+	+	+	+	+
	+	+	+	+	+
	+	+	+	+	+
	+	+	+	+	+

ΧΟ. Ἄνδρες, ὁ Ζεὺς καὶ γὰρ καὶ φέλλῃ

ἰσχυρῶς, ὡς αὖ βροχῆς

μέλας ἀνέμῳ;

Τίς οὖν παρὰ τοῦ ἀνέμου

κύματος ἔστι, ὁ μὴ φέλλῃ

σπένδον θαλάσσης τεταραμένης;

Μέλας γὰρ ἰσχυρῶς

ὁ δ' αὖτε οὐκ

καὶ δὲ λόγῳ σέβεται.

[Εὐφρ.]	+	+	+	+	+
	+	+	+	+	+
150	+	+	+	+	+
	+	+	+	+	+
	+	+	+	+	+
	+	+	+	+	+
155	+	+	+	+	+
	+	+	+	+	+
	+	+	+	+	+

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Ὅσα ἰσὶ ἄνθρωποι φρονεῖν γὰρ εἴδη τάδε· ὁ μὲν γὰρ ἔχει λίαντα ταχύνει ὁ δ' ὡς θαλάσσης κύμα βροχῆς ῥέουσα, φέλλας ἀνέμῳ ἰσθμῷ ταρβέσσεται ῥέοντα μέλας. ΜΗ. Ἄνδρ' ἀνδρὶ μὴ κεφαλῆς φέλλῃ ἰσχυρῆς βαίει τίς δ' αὖτε ἔστιν ἀνδρὶ; Φωφῶν θαλάσσης κατακλυσμένης, βροχῆς στοιχείῳ τεταραμένης.

TRANSLATION.

ΚΟΡΑ. The family is no more—for human movements are too variable:—ay, indeed, he is carrying the rest of mankind, as my lady is casting away her life as her treasure—nothing is a set mind in no degree by the words of any of our friends.

ΜΕΛΑ. [Folia.] Alas! that I, beginning of wisdom, but having my skill—for what advantage is it to me as I am angry? [Casting loudly.] Well-a-day! well-a-day! casting a terrible shadow, shall find a house in death! [Sighs.]

ΧΟΡΟΣ. Bide thee here, O Jupiter, and thou Earth, and thou Light, what a shock the storm-tide brings upon man!

Why, ever, O unknown woman, and thy reason for thy words directed, listen on for the communication of truth in woman's prayer for this—and though thy reason be unerring, 'tis not

138-140. From this it is that all Hellenic civilization, as we call it, is the result of the union of the two elements of both races. The two elements came to the first union from the east, as we know. In the second, for example, when the two races met, the first union was the result.

142. When this, the beginning of Greek civilization, was the result of the union of the two races, the result was the result of the union of the two races.

the result of the union of the two races, the result was the result of the union of the two races, the result was the result of the union of the two races.

The result of the union of the two races, the result was the result of the union of the two races, the result was the result of the union of the two races.

14. The result of the union of the two races, the result was the result of the union of the two races, the result was the result of the union of the two races.

κείνη τῷδε μὴ χαράσσει·
Ζεὺς σοι τῷδε συνδικάσει·
μὴ λίαν τάχυν,
δυρομίνα σὸν ἐυήτας.

160

ΜΗ. Ὡ μεγάλη θίμι, καὶ πότνι Ἄρτεμι,
 λύσσειθ' ἅ πάσχω, μεγάλοις ὄρεοις
 ἰδθασαμένα τὸν κατάρεστον
 πόσιν; Ὅν ποτ' ἐγὼ σύμφανι τ' ἰσίδοιμ'
 αὐτοῖς μιλάθροις διαπαντιομένους;
 οἱ γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν.
 Ὡ πάτερ, ὦ πόλις, ὦν ἀπινάσθην
 αἰσχυρῶς, τὸν ἐμὸν κτείνασα χάσιν.
 ΤΡΟ. Κλύθθ' ὅσα λίγαι, κἀπιδοῦσθαι
 θίμιν ἱκεταίαι, Ζῆνι δ' ὅς ὀρεων
 διατοῖς ταμίαις ἐνόμισται;
 Ὅυκ ἔστιν ὅπως ἦν τινι μιμῶν
 δίσποινα χόλοι καταπαύουσι.

165

170

THE ORDER, AND ENGLISH ACCENTUATION.

μη τῶς χαράσσεις κενὸν· ζωὴς συνδικάσει τὸς σὺ' μὴ τάκου λίαν θυμῷ, ὅς σι κινήται. ΜΗ.
 Ὁ μέγαλος Θεός, καὶ πότνια Ἀρτεμία, λυσόσσι δ' πάσχου, πῶς δὲ σέματα τὰ κατὰ τὴν φύσιν
 μέγαλός ὄναι· Ὁς, τὸ γάρ, ὅς σι τοὺς αἰσθητοὺς αὐτοῦς μεταλλάξῃς καὶ γὰρ
 πρόσθεν τυλμῶς ἀδύνατον ἔμει. Ὁ πάτερ, ὡ πότμι, ἐν ἀνυπόθετον αἰσχυρῶς, κτιστὸς τὸν ἔμει
 κάσσι. ΤΟ. Κλητὴ ὅλα λήγει, καὶ ἐπιτάττει Θεοὺς κινήσας, τὸ Ζῆτα, ἐς πομπήσας τῶς
 ὄναι δῶτος· Ὁς ὅς τῶς δῶτος κατανασθῶν χόλις ὡς τῶν μείων.

TRANSLATION.

be not for that vexed with him—Júpiter will avenge the injustice for thee: fret not above measure, deploring thy consort.

MEDEA. [*Within.*] O mighty Thémis, and adorable Diána, do ye see what I suffer, after having bound my accursed husband by great oaths? Whom, and his bride, may I yet behold torn-to-pieces with their very houses; those truly who dared first to wrong me!

O my father! O my native city! in exile from which I have been basely living, after murdering my brother.

NURSE. [*Feelingly to the Chorus.*] Do ye hear what she says, and how she invokes Thémis to be favourable, and Jove, who is accounted the dispenser of oaths to mortals? This is not as if my mistress were slackening her fury in the smallest degree.

157. *χαράσσω*, be not self-harrowed, be not chagrined, 2. sing. pres. imp. mid. of *χαράσσω*, or *χαράττω*, I furrow-up.

160. *δυρομένα*, or *ὀδυρομένα*, from *δύρομαι*, *I wail, lament or bemoan*.

161. Thémis is said to be the first to whom the inhabitants of the earth raised temples. She was the daughter of Cœlus and Terra, and one of the wives of Júpiter. In the age of Deucálion her oracle was famous in Attica. Dîána was called Artemis by the Greeks, and her festivals had the name of Artemisia.

164. *ἰσίδουμι*, 1. sing. pres. opt. act. of *ἰσίδω*, *I inspect*; from *ἰς* and *ἰδω*.

167. ἀπώστην, *I have lived remote*, 1. sing. 1. aor. ind. pass. of ἀπώνω, *I cause to migrate*. Medea, when fleeing from her father Αἰετός, murdered her brother Αβέρτης, in order to detain Αἰετός from pursuing her.

172. *ἰν τι μικρῷ*, in any small degree. This and the next line very literally rendered in the Greek order, would be, *It is not as how in any little my mistress her rage will abate.*

ΧΟ. Πῶς ἂν εἰς ἔψιν τὰν ἀμείψαν [Ἀντιστροφῇ.]	| - υ υ | - - | - υ - -	α'
ἔλθοι, μύθοι τ' ἀνταδίντων	175 | - | - | - | - | -	β'
δίξαιτ' ἑμφάν,	| - | - | -	γ'
εἰ πως βαρύνουμι ἐργάν,	| - - υ υ | - υ - -	δ'
καὶ λῆμα φρεῖν μίθειη.	| - - υ υ | - υ - -	ε'
Μέτοι τί γ' ἱμῶν πρίθυμοι	| - - υ υ | - υ - -	ζ'
φίλοιςιν ἀπίστω	180 | υ - υ υ | - - -	α'
ἀλλὰ βᾶσά νη	| - υ | - υ υ	β'
διῶρο πέρεινσιν δίκην	| - υ υ - | υ υ | -	γ'
ἴξω, φίλα, καὶ τάδ' αὐτά·	| - - υ υ | - υ - -	δ'
σπιῦνσιν, πρὶν τι κακῶσαι	| - - | - υ υ - -	ε'
τοὺς ἴσω πίνθος	185 | - υ | - | - | -	α'
γὰρ μεγάλως τίδ' ἐμαῖται.	| - υ υ - | υ - - -	β'

ΤΡΟ. Δράσω τάδ', ἀτὰρ φόβος, εἰ πείσω	| - - | υ υ - | υ υ | - -
δισπώναι ἱμῶν	| - - | υ υ -
μέχθου δὲ χάριν τίνδ' ἐπιδύσω,	| - - | υ υ - | - υ υ | - -
καίτοι τοκάδος δίγγμα λαίνας	190 | - - | υ υ - | - υ υ | - -
ἀποταυροῦται ἑμῶσι, ὅταν τις	| υ υ | - | - | - υ υ | - -
μῦθοι προφίρειν πείλας ἐρμαῖθι.	| - - | υ υ - | υ υ | - -

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πως ἂν ἔλθω εἰς τὴν ἀμείψαν ὅταν, τί δέξαιτο ἑμῶν μύθους ἀνταδίντων, καὶ πως μεθεὶς βαρύνουμι ἐργάν, καὶ λῆμα φρεῖν. Γι το ἱμῶν πρίθυμοι φίλοιςιν μίτη ἀπίστω βᾶσα ἄλλα, φῖλα, καίτοι πρὶν τι κακῶσαι, καὶ αὐτὰ τάδ' ἐπιδύσω, πρὶν κακῶσαι τί τινος ἴσω γὰρ τίνος πίνθος ἱμῶνται μεγάλως. ΤΡΟ. Δράσω τάδε, ἀτὰρ φόβος, εἰ πείσω ἱμῶν δισπώναι δὲ ἐπιδύσω τίνος χάριν μέχθου, καίτοι δίγγμα λαίνας τινος ἀποταυροῦται ἑμῶσι, ὅταν τις πρὸφίρειν μῦθος ἐρμαῖθι πείλας.

TRANSLATION.

CHORUS. How she would come into our presence, and welcome the sound of the sentiments expressed-by-us, if by-any-means she could lay aside her implacable anger, and the gloomy-tenor of her mind!

But be my zeal for my friends never wanting: [To the Nurse.] go then, dear, conduct her hither from out her apartments, and apprise her of this: make haste, before she do some mischief to those within; for this distraction of hers is increased greatly.

NURSE. [Hesitatingly.] I will do it, but I fear I can not persuade my mistress; yet will I grant the favour of my exertion, although with the look of a lioness that-has-just-whelped, she fiercely frowns on her attendants, when any one carrying her a message has approached near.

175. ἔλθω, 3. sing. 2. aor. opt. act. of ἔρχομαι—μύθους ἀνταδίντων, words flowingly addressed to her.

176. δίξαιτο, 3. sing. 1. aor. opt. mid. of δίχομαι, cōpio, excipio, approbo, I accept or receive with approbation.

179. Some attribute this and the next verse to the Nurse, again prefixing ΧΟ. to verse 181.

181. βᾶσα, having gone, nom. sing. fem. 2. aor. part. act. of βαίνο, I go.

182. πρὶνσιν, 2. sing. 1. aor. imp. act.

of πρὶνσιν, I make to proceed—I cause to come or to go.

184. For σπιῦνσιν Brunck gave σπιῦσαι. 186. Aldus and Lascar have ἐρμαῖθι—Brunck edited ἐρμαῖθι.

187. ἀτὰρ φόβος, I fear, but there is fear if I can persuade.

190. δίγγμα, accusative after ἀποταυροῦται. For ταυροῦμαι, a very expressive epithet, see the note on verse 91.

191. Lascar, not without the authority of MSS., has ἐν τῇ τῇ.

Σκαίους δὲ λέγων, κύνει τι σφοδρὸς	| - | - | - | - | - | - | - | - |
τοὺς πρόσθε βροτῶδες, οὐκ αἰ ἀμάρτοις,	| - | - | - | - | - | - | - | - |
δίτινες ὕμνους ἐπὶ μὲν θαλίαις,	195 | - | - | - | - | - | - | - | - |
ἐπὶ τ' ἱλαπίναις, καὶ παρὰ δῖπτοις	| - | - | - | - | - | - | - | - |
ἔρροτο, βίου τιρπὰς ἀκοάς·	| - | - | - | - | - | - | - | - |
στύγιους δὲ βροτῶν ἑυδαίς λύπας	| - | - | - | - | - | - | - | - |
ἔρμετο μοῦσῃ καὶ πολυχέρδεσι	| - | - | - | - | - | - | - | - |
ῥδαῖς παύειν, ἔξ δ' ἐν θάνατοι,	200 | - | - | - | - | - | - | - | - |
διναι τι τήχαι σφάλλουσι δόμους·	| - | - | - | - | - | - | - | - |
καίτοι τάδε μὲν κέρδες ἀκίσθαι	| - | - | - | - | - | - | - | - |
μολπαῖσι βροτῶδες· ἵνα δ' ἰὺδιπτο	| - | - | - | - | - | - | - | - |
δαῖτες, τί μάτην τίνουσιν βοάν;	| - | - | - | - | - | - | - | - |
Τὸ παρὲν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ	205 | - | - | - | - | - | - | - | - |
δαίτες πλήρωμα βροτῶσιν.	| - | - | - | - | - | - | - | - |
ΧΟ. Ἰαχὼν αἶον πολύστονον γῶν·	| - | - | - | - | - | - | - | - |
λυγυρὰ δ' ἄχια μογιρὰ βοᾷ	| - | - | - | - | - | - | - | - |
τὲν ἐν λήχει προδότην κακόνυμφον·	| - | - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' ἐν οὐκ ἀμάρτοις, λέγων τοὺς βρότους πρόσθε σκαίους, καὶ οὐδὲν τι σφόδρας, ὥστε ἔρροτο ὕμνους, ἀκοάς τέρπας βίου, ἐπὶ θαλίαις μὲν, καὶ ἐπὶ ἱλαπίναις, καὶ παρὰ δῖπτοις· δι' οὗται βρότοις ἔρροτο παύειν μῶσιν καὶ πολυχέρδεσι ῥδαῖς στύγιους λύπας, ἔξ δ' ἐν θάνατοι τοὺς δῖπτοις τήχαι σφάλλουσι δόμους. Καίτοι μὲν ἀκίσθαι βρότους τάδε μολπαῖσι, κέρδες δὲ τι τινέσιν βίαν μάτην, ἵνα δαῖτες τίνουσιν; Γὰρ το παρὲν πλῆρωμα δαίτες ἔχει ἀπὸ αὐτοῦ τέρψιν βροτῶσιν. ΧΟ. Ἰαχὼν αἶον πολύστονον ἰαχὼν γῶν· δι' λυγυρὰ βίη μογιρὰ ἔχια ἐν κακόνυμφον τοὺς προδότην λήχει·

TRANSLATION.

Now truly you would not err, calling the people of-former-times silly, and in-nowise judicious—those who introduced songs the audible delights of life, at festivals, indeed, and at banquets, and at suppers: whilst no one of mortals has discovered the means of soothing by music and varied strains, the unrelenting pangs-of-malice, from which murders and direful catástrophēs hurl-ruin-upon families.

And undoubtedly to cure persons in such cases by minstrelsy were gain;—but why raise the voice-of-song in vain, where the banquets are sumptuous? Seeing the present bounty of the feast bath in itself delight to mortals. [*The Nurse proceeds into the Palace to call Médæ.*]

CHORUS. I heard the doleful sound of groans; for shriekingly she calls for bitter vengeance on her faithless mate, the traitor to her bed:

193. Porson has here the following extract from Plutarch: ὅς τε γὰρ ἄλλα φίλος δὲ Ἑυκρίτης ἱμὶ γῶν ἐν πίνουσι, περὶ μουσικῆς νομοθετῶν ὅς ἐπὶ τὰ πίνου καὶ τὰς βαρυφροσύνας μετακαμυσίας ἔδωκεν· ἱμὶ γὰρ ὅπως λατὴν ἱφιστάται δι' τοῦτον ἰσχυράτα καὶ ἡρόντα τὴν λέγον, τὰς δὲ τρυφὰς ἱδρῶς τῷ Διονύσῳ καταμύζαντας, ἐν παιδίᾳ μίμναι τῆδεσθαι.

198. στύγιους λύπας, the-unrelenting-halred pangs—the ceaseless gnawings of malice—the writhings of revenge.

200. ἔρμετο παύειν, hath-found-out how-to-alley—hath discovered how to appease.

206. πλήρωμα παρὲν, the abundance present: παρὲν, nom. sing. neut. pres. part. of παράμμι, édsom.

207. πολύστονον is likewise found, and seems a better reading. The metre is an anapaestic monometer plus an iambic dimeter brachycatalectic. A different mode of scansion, however, may be employed.

208. I conceive λυγυρὰ to agree with μέδεια understood, and μογιρὰ to be the accusative plural neuter, agreeing with ἔχια. This verse is a dimeter iambic, although it contains only one iambus.

Θεαλῶτι δ' ἄλκινα παθεῖσα
τὰν Ζηνὸς ἱερῆας Θέμιαν,
ἃ καὶ Πάσσα
Ἑλλάδ' ἐς ἀντίπαραν
δι' ἄλα νόχῳ ἰφ' ἀλμυρῶν
πύκτων κλῆδ' ἀπείρατον.

210 | υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -
215 | - | - | - | - | - | -

ΜΗΔΕΙΑ.

Κορίθβιαι γυναῖκες, ἐξῆλθον ἄρμον,
μέ μοι τι μίμφοσθ'· ἴδμεν γὰρ πολλὰς βροτῶν
σιμῶδες γυγῶτας, τοὺς μὲν ἡμαῖται ἄπο,
τοὺς δ' ἐν θυραίοις· ἐὶ δ' ἀφ' ἑσέχου ποδὲς
δυσκλίνας ἐκτίσαντο καὶ χαυριάνας.
Δίκην γὰρ οὐκ ἴσμεν ἰφθαλμοῖς βροτῶν,
ἵστις, πρὶν ἀνδρὸς σπλάγγχῳ ἱμαθεῖν σαφῶς,
στοργῇ διδοῦναι, οὐδὲν ἰδικημίνας.
Χρὲ δὲ εἶναι μὲν κέρτα προσχυρῶν πάλαι,
οὐδ' ἀσπὶν ᾗεν, ἵστις ἀνδράδας γυγῶς.
πικρὰς πολέταις ἵστιν ἀμαθίας ὄπο.

| υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
220 | - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
225 | - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ἡ παθεῖσα ἄλκινα θεαλῶτι θεμία ταν Ζηνος, ἱερῆας, ἡ δὲ καὶ καὶ ἐς Ἑλλάδα ἀντίπαραν, διὰ νόχῳ ἄλα ἐπὶ ἀπείρατον ἄλμυρον κλῆδα πύκτων. ΜΗ. Κορίθβιαι γυναῖκες, ἐξῆλθον ἄρμον, με μίμφοσθε τι μοι· γὰρ οὐδὲ πολλὰς βροτῶν γυγῶτας σίμῶδες, τοὺς μὲν ἀπο ἡμαῖται, διὰ τοὺς ἐν θυραίοις· διὰ ἐὶ ἀπο ἑσέχου ποδὲς ἐκτίσαντο δυσκλίνας καὶ χαυριάνας. Γὰρ οὐκ οἶσμεν ἐφ' ἰφθαλμοῖς βροτῶν, ἵστις, πρὶν ἱμαθεῖν σαφῶς σπλάγγχῳ ἀνδρὸς, στοργῇ διδοῦναι, οὐδὲν ἰδικημίνας. Δὲ μὲν χρὲ εἶναι μὲν κέρτα πάλαι, οὐδὲ ἀσπὶν ᾗεν, ἵστις γίγνεται ἀνδράδας, ἵστις πικρὰς πολέταις ὄπο ἀμαθίας.

TRANSLATION.

and suffering injustice, she invokes Thémis the daughter of Júpiter, the arbitress-of-vows, who conducted her to Greece on the opposite shore, through the nocturnal brine, over the immense salt streight of the Ocean.

MEDEA. [Entering.] Ye Corinthian dames, I am come out from the palace, that ye may not in-anywise attribute-blame to me. For although I have known many of the human race become renowned, some, indeed, remote from view, though others abroad in the world—yet persons of an easy turn acquire-for-themselves reproach, and the imputation-of-indolence. Now since integrity-of-heart is not written in the human eye, he who, before he has thoroughly learnt the disposition of a man, hates him at first sight, is not wronging him.

Wherefore then, it behoves a stranger to conform strictly to custom: nor do I commend a native, who, born with-self-conceit, is unpolite to his fellow-citizens through want-of-knowing-better.

214. Porson has here of three verses made two—viz. this and the following. Each of the three consisted of six syllables, reading κλῆδ', instead of κλῆδ'.

215. I suspected ἀπείρατον to be a typographical error for ἀπείρατον.

217. μίμφοσθε, 2. pl. pres. subj. act. of μίμφομαι, I blame, upbraid, or reproach.

219. νόχῳ ποδὲς, literally, of easy foot.

220. ἐκτίσαντο, 3. pl. 1. aor. ind. mid. of ἀντάμαι, I gain possession.

221. οὐκ ἐν ἰφθαλμοῖς βροτῶν, justice is not inherent in the eyes of mortals. Juvenal says, *Fróni nulla fides*.

223. διδοῦναι, nom. sing. c. g. perf. part. mid. of δίδωμι, I behold.

225. ᾗεν, 1. sing. 1. aor. ind. act. of αἰνέω, I praise or commend.

ὦσθ' ἱμεῖς μ' ὑπᾶλθε γῆ τι κούραϊ	- - - - -
λίξαι, μολοῦσαι διῶρο, δισπώτης τύχας.	- - - - -
ΠΑΙ. 'Ούκω γὰρ ἡ τάλαινα παύεται γόνυ;	- - - - -
ΤΡΟ. Ζηλῶ σ'· ἐν ἀρχῇ πῆμα, κούδιπν μισοῖ.	- - - - -
ΠΑΙ. 'Ω μῦρος, ἐῖ χρεὶ δισπώτας ἐπιπῶν τόδε,	60 - - - - -
ὥς ἐνδὲν εἶδε τῶν πατέρων κακῶν.	- - - - -
ΤΡΟ. Τί δ' ἔστιν, δ' γιγαιῖ; Μὴ φθόνη φράσαι.	- - - - -
ΠΑΙ. 'Ουδέν' μετίγνων καὶ τὰ πρόσθ' ἱερμήνα.	- - - - -
ΤΡΟ. Μὴ πρὸς γυνείου κρύπτει σύνδουλον σίβην,	- - - - -
σιγῇ γὰρ, ἐῖ χρεὶ, τῶνδε θήσομαι πέρι.	65 - - - - -
ΠΑΙ. 'Ηκουσά του λήγοντος, οὐ δοκῶν κλύειν,	- - - - -
πίσσοις προσελθὼν, ἴδθα δὴ παλαιότεροι	- - - - -
θάσσοις, σιμῶν ἀμφὶ Πιρηνίης ὕδαρ.	- - - - -
ὥς τοῦσδε παῖδας γῆς ἱλῶν Κορινθίας	- - - - -
ξὺν μητρὶ μέλλει τῶσδε κοίρανος χθονὸς	70 - - - - -
Κρίων. 'Ο μίντοι μῦθος, ἐῖ σαφὲς εἶ	- - - - -
ὅκκ εἶδα· βουλοίμην δ' αὖ ὅκκ εἶναι τόδε.	- - - - -

THE ORDER, AND ENGLISH ACCENTUATION.

ὦσθ' ἱμεῖς ὑπᾶλθε με λῖξαι τι γῆ καὶ οὐρανῷ, μολοῦσαι διῶρο, τύχας δισπώτης. ΠΑΙ. Γὰρ ἡ τάλαινα παύεται οὐκω γόνυ; ΤΡΟ. Ζηλῶ σὲ πῆμα ἐν ἀρχῇ, καὶ οὐδέπν μισοῖ. ΠΑΙ. ὦ μῦρος, ἐῖ χρεὶ εἰπὼν τόδε δισπώτας, ὥς εἶδε ἐνδὲν πατέρων κακῶν. ΤΡΟ. Δὲ τι ἔστιν, ὦ γιγαιῖ; Μὴ φθόνη φράσαι. ΠΑΙ. Οὐδέν' καὶ μετίγνων τὰ πρόσθ' ἱερμήνα. ΤΡΟ. Μὴ πρὸς γυνείου κρύπτει σύνδουλον σίβην γὰρ θήσομαι σίγη περὶ τόδε, ἐῖ χρεὶ. ΠΑΙ. Οὐ δοκῶν κλύειν καὶ πῶσα του λήγοντος, προσελθὼν πίσσοις, δι' ἴδθα παλαιότεροι θάσσοις ἀμφὶ σίμῶν ὕδαρ Πιρηνίης, ὥς Κρίων κοίρανος τῶσδε χθονὸς μέλλει ἵλαν τοῦσδε παῖδας ξὺν μητρὶ Κορινθίας γῆς. 'Ο μίντοι μῦθος, ἐῖ σαφὲς οὐκ εἶδα· δι' αὖ βουλοίμην τόδε οὐκ εἶναι.

TRANSLATION.

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

TUTOR. So the unfortunate woman ceases not-yet from her moans? NURSE. I commend you: the harm in its commencement, and by-no-means half-at-its-worst! TUTOR. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

NURSE. But what is it, O aged-man? Scruple not to tell me.

TUTOR. Nothing: and I repent of the words before uttered.

NURSE. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

TUTOR. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Pirénē, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of μολοῦσαι we find μολῶν in several of the best MSS. This reading, if by μ' ὑπᾶλθε we understand ὑπᾶλθε μὲν, is correct. Still, however, it is a nice distinction.

58. παύεται γόνυ, desists from sorrow.

60. Aldus very corruptly, and entirely against the sense, printed δισπώτας.

66. ἠκουά του λήγοντος, I heard some-one speaking: here τῷ is put for τῆς. After κλύειν understand ἵπτα, the words: thus, ἐν ἐνδὲν κλύειν τὰ ἵπτα τοῦ λήγοντος, not appearing to listen to the words of the speaker—not appearing to hear.

67. For παλαιότεροι most editions, and I believe all MSS., have παλαιότερα.

Σὺ δ' ὡς μάλιστα τοῖσδ' ἐρημόσας ἔχει,
καὶ μὴ πύλαξαι μητρί δυσθυμούμην.
Ἦδη γὰρ ἴδωι ὄμμα νιν ταυρουμίνην
τοῖσδ', ὡς τι δρασιύουσιν, οὐδὲ παύσεται
χόλου, σάφ' ὅδ' αἶ, πρὶν κατασπῆσθαι τινα.
ἔχθρους γι μίντοι, μὴ φίλους δράσιναι τι.

ΜΗΔΕΙΑ.

Δύσταιος ἰγὺ, μέλ' αἱ τι πόνοι,
ἰὼ μοί μοι, πῶς αἶν ὀλοῖμαι;
ΤΡΟ. Τόδ' ἐκίπτο, φίλοι παῖδες' μάτρε
κινῶ κρηδῖαν, κινῶ δὲ χόλον.
Σπύσσεται θάσσοι δέματος ἴσω,
καὶ μὴ πύλασθαι ὄμματος ἰγγὺς.
μηδὲ προσίδωθαι, ἀλλὰ φυλάσσεισθαι
ἄγχιον ἦθος, στυγερὰν τι φύσιν
φριγνὴ, ἀνθάδους.

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' οὗ ἔχει τὸνδ' ὡς μάλιστα ἐρημόσας, καὶ μὴ πύλαξαι δυσθυμούμην, γὰρ ὅδ' αἶν οὐδὲ
νιν ταυρουμίνην ὄμμα τοῖσδ', ὡς δρασιύουσιν τι, οὐδὲ παύσεται χόλου, ἀλλὰ σάφ' αἶν, πρὶν κατα-
σπῆσθαι τινα. Γι' αἶν μίντοι δράσιναι τι ἔχθρους, μὴ φίλους. ΜΗΔ. Δυστάτης ἰγὺ, τι μέλ' αἱ πό-
νοι, ἰὼ μοί μοι, πῶς αἶν ὀλοῖμαι; ΤΡΟ. Τόδ' ἐκίπτο, φίλοι παῖδες' μάτρε κινῶ κρηδῖαν, δὲ
κινῶ χόλον. Σπύσσεται θάσσοι ἴσω δέματος, καὶ μὴ πύλασθαι ἰγγὺς ὄμματος, μηδὲ προ-
σίδωθαι, ἀλλὰ φυλάσσεισθαι ἄγχιον ἦθος τι στυγερὰν φύσιν ἀνθάδους φρίκης.

TRANSLATION.

[To the Tutor.] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of-late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however, execute her purpose, whatever it is, on her enemies, not her friends.

MEDEA. [Within.] Wretch! that I am! And broken-down by mis-fortunes! Woe! me! O me! How can I destroy-myself?

Nurse. There it is, dear youths:—your mother is rousing her cho-ler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

89. ἐρημόσας, having conveyed them to solitude—to privacy—to retirement.

91. ταυρουμίνην ὄμμα, putting on, as to her eye, a bull's fierceness.

93. κατασπῆσθαι, I rush impetuously.

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapæstic dimeter, each *syzygy* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapæstic systems are much more harmonious than when otherwise; such are verses 98, 99, 100, and 102, in this page. An exception, however, may be made

in the paræmiac or anapæstic dimeter catalectic, in which the third foot, and even the second need not end with a word. In general the third foot of a paræmiac should be an anapæst, yet S6-phocliæ, Cœd. Tyr. 1311, has a spondee, and Æschylus, Pr. Vinet. 117, a pro-cleusmatic. The last syllable of every anapæstic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse: hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.

100. ὄμματος ἰγγὺς, literally, near her eye, that is, into her presence.

103. ἀνθάδης, arrogant, self-willed.

Na m m

Τὸ δ' ἄρ' ἰθὺςθαι ζῆν ἐπ' ἰοῖσιν
 κρείσσον' ἔμοιγ' οὖν, ἢ μὴ μεγάλας,
 ὄχρεῖς γ' εἶν καταγερᾶσκειν.
 Τῶν γὰρ μετρίων, πρῶτα μὲν, ἐπιπῶ
 125 τῶνομα νικῶ, χερῶσθαί τι μακρῶ
 λῆστα βροτοῖσιν τὰ δ' ὑπερφάλλοντ'
 οὐδὲνα καιρὸν δύναιται διατοῖς
 μίζους δ' ἄτας, ὅταν ὀργισθῇ
 130 δαίμων, οἰκοῖς ἀπιδυκεῖν.

ΧΟΡΟΣ.

Ἐκλυον φωνᾶν, ἔκλυον δὲ βοᾶν
 τᾶς δυστάτου Κολχίδος
 οὐδὲ πω ἤπικας; Ἄλλ', δ' γιγαιῶ,
 λῆξον ἐπ' ἀμφιπύλου γὰρ ἔσσω
 135 μιλᾶθρου βοᾶν ἔκλυον
 οὐδὲ συνήδομαι, γήλαι,
 ἄλγισι δάματος,
 ἐπιὶ μὴ φίλια κίερανται.

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' ἑρὰ το ἐθίσθαι ζῆν ἐπ' ἰοῖσιν κρείσσον' οὖν ἢ μὴ μεγάλα καταγερᾶσκειν ὄχρεῖς γὰρ, ἢ μὴ
 μεγάλας. Τὰς μὲν πρῶτα εἶπεν το ὄνομα τῶν μετρίων νίκῃ, το χερῶσθαί μὲν λῆστα βρο-
 τοῖσιν δι' τα ὑπερφάλλοντα οὐδὲνα καιρὸν δύναιται διατοῖς δι' δαίμωνι, ὅταν ὀργισθῇ, ἀπιδυκεῖν
 οἰκοῖς μίζους ἄτας. ΧΟΡΟΣ. Ἐκλυον φωνᾶν, δι' ἔκλυον βίαν τὰς δυστάτου Κολχίδος οὐδὲ πω
 ἤπικας; Ἄλλα, ὡ γιγαιῶ, λῆξον γὰρ ἔκλυον βίαν ἐπὶ ἔσσω μιλᾶθρου ἀμφιπύλου οὐδὲ συνήδομαι,
 γήλαι, ἄλγισι δάματος, ἐπιὶ μὴ φίλια κίερανται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-splendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

CHORUS. [Entering.] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [To the Nurse.] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. *ἰθὺςθαι*, the infinitive mood taken substantively: ζῆν, in the Doric dialect, for ζῆν, pres. inf. act. of ζῆν, I live.

126. *νικῶ*, conquers; the phrase may be rendered thus: the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.

127. *τὰ ὑπερφάλλοντα*, things too excellent—over-prosperous-circumstances.

128. *οὐδὲνα καιρὸν δύναιται*, can at no time.

130. *ἀπιδυκεῖν μίζους ἄτας*, hath given-in-return the greater disasters.

133. This verse is a pæonic dimeter,

and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambi in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. *κίερανται*, are being mingled or confounded together. The final letter of *φίλια* is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

κείνη τότε μὴ χαράσσω·
 Ζεὺς σοι τότε συνδικάσει·
 μὴ λίαν τάκου,
 δυσμενέας σὺν ἐνέηται.

160 | - - - - | - - - - | - - - - |
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -

ΜΗ. Ὡ μεγάλα Θέμι, καὶ πότνι Ἄρτιμι,
 λύσσειθ' ἂ πάσχω, μεγάλοις ὄρεοις
 ἰδοῦσαμένα τὸν κατάρτατον
 πόσιν; Ὅ, ποτ' ἐγὼ νύμφαι τ' ἰσίδοιμ'
 αὐτοῖς μιλάθροισ διακταιομένους·
 οἱ γ' ἱμὶ πρόσθεν τομῶσ' ἀδικεῖν.
 Ὡ πάτερ, ὃ πάλιν, δι' ἀπεινάσθην
 αἰσχροῦ, τὸν ἱμὸν κτεῖνασα κάσιν.
 ΤΡΟ. Κλύθ' ὅσα λίγαι, καπιβοῶται
 Θέμιν ἱνκταίαν, Ζηῖά δ' ὅς ὀρεων
 διατοῖς ταμίαις νυήμοισται;
 Ὅουκ ἔστιν ὅπως ἔν τιτι μικρῷ
 δίωποντα χόλοι καταπαύσει.

165 | - - - - | - - - - | - - - - |
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -
- - - -	- - - -	- - - -

THE ORDER, AND ENGLISH ACCENTUATION.

μη τότε χαράσσω κείνη· Ζεὺς συνδικάσει τότε σοι· μη τάκου λίαν δυσμενέας σοι ἐνέηται. ΜΗ. ὦ μεγάλα Θέμι, καὶ πότνια Ἄρτιμι, λύσσειτε ἂ πάσχω, ἰδοῦσαμένα τὸν κατάρτατον πόσιν μεγάλοις ὄρεοις; Ὅν, τὴ νύμφαι, ἐγὼ πότῃ ἰσίδαμι διακταιομένους αὐτοῖς μιλάθροισ ἢ γὰ πρόσθεν τομῶσι ἀδικεῖν ἡμεῖς. ὦ πάτερ, ὃ πάλιν, δι' ἀπεινάσθην αἰσχροῦ, κτεῖνασα τὸν ἱμὸν κάσιν. ΤΡΟ. Κλύθῃ ὅσα λίγαι, καὶ ἐπιβοῶται Θέμιν ἱνκταίαν, τὴ Ζηῖαν, ὅς νυήμοισται τέμναις ἡμεῖς διότι; Οὐκ ἔστιν ὅπως ἐν τιτι μικρῷ.

TRANSLATION.

be not for that vexed with him—Júpiter will avenge the injustice for thee: fret not above measure, deploring thy consort.

MEDEA. [*Within.*] O mighty Thémis, and adorable Díána, do ye see what I suffer, after having bound my accursed husband by great oaths? Whom, and his bride, may I yet behold torn-to-pieces with their very houses; those truly who dared first to wrong me!

O my father! O my native city! in exile from which I have been basely living, after murdering my brother.

NURSE. [*Feelingly to the Chorus.*] Do ye hear what she says, and how she invokes Thémis to be favourable, and Jove, who is accounted the dispenser of oaths to mortals? This is not as if my mistress were slackening her fury in the smallest degree.

157. χαράσσω, be not self-harrowed, be not chagrined, 2. sing. pres. imp. mid. of χαράσσω, or χαράττω, I frown-up.

160. δυσμενέας, or δυσμενείας, from δύωμαι, I wail, lament or bemoan.

161. Thémis is said to be the first to whom the inhabitants of the earth raised temples. She was the daughter of Cœlus and Terra, and one of the wives of Júpiter. In the age of Deucálion her oracle was famous in Attica. Díána was called Artemis by the Greeks, and her festivals had the name of Artemisia.

164. ἰσίδαμι, 1. sing. pres. opt. act. of ἰσίδω, I inspect; from ἰεῖ and ἰδω.

167. ἀπεινάσθην, I have lived remote, 1. sing. 1. aor. ind. pass. of ἀπεινάω, I cause to migrate. Medæa, when fleeing from her father Æétēs, murdered her brother Abáyrus, in order to detain Æétēs from pursuing her.

172. ἐν τιτι μικρῷ, in any small degree. This and the next line very literally rendered in the Greek order, would be, It is not as how in any little my mistress her rage will abate.

Σκαιοὺς δὲ λίγων, κούδιν τι σοφοῦς	| - | - | υ - | - | - | υ - |
τοὺς πρόσθε βροτοὺς, ἔνκ' ἂν ἀμάτεις,	| - | - | υ - | - | - | υ - | - |
δίτινις ὕμους ἐπὶ μὲν θαλάιαις,	195 | υ - | υ - | - | - | υ - | υ - |
ἐπὶ τ' ἱλαπίναις, καὶ παρὰ διίπτοις	| υ - | υ - | υ - | - | - | υ - | - |
ἔνροντο, βίου τιρπνῶς ἀκούας	| - | - | υ - | - | - | - | υ - |
στυγίους δὲ βροτῶν ἑυδαίς λῦπας	| υ - | υ - | υ - | - | - | - | - |
ἔνριτο μούσῃ καὶ πολυχέρεσσι	| - | υ - | - | - | - | - | υ - | - |
ῥῥαῖς παύειν, ἱξ' ὃν θάνατοι,	200 | - | - | - | - | - | - | υ - |
διναί τε τύχαι σφάλλουσι δέμονες.	| - | - | υ - | - | - | - | υ - |
Καίτοι τάδε μὲν κέρδος ἀκρίσθαι	| - | - | υ - | - | - | - | υ - | - |
μελπαῖσι βροτοῦς· ἵνα δ' ἑυδαίπτο	| - | - | υ - | - | - | - | υ - | - |
δαίτες, τί μάτην τίρνευσι βοᾶν;	| - | - | υ - | - | - | - | υ - |
Τὴ παρὲν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ	205 | υ - | υ - | υ - | - | - | - | υ - | - |
δαίτις πληρωμα βροτοῖσιν.	| - | - | - | - | - | - | υ - | υ - |
ΧΟ. Ἰαχῶν ἄϊον πολύστονον γόν'	| υ - | υ - | υ - | - | - | υ - | υ - | - |
λιγυρὰ δ' ἄχια μογιρὰ βοᾶ	| υ - | υ - | υ - | υ - | - | - | υ - |
τὲν ἐν λίχῃ προδέταται κακόνυμφον	| υ - | υ - | - | - | υ - | - | υ - | - | υ - |

THE ORDER, AND ENGLISH ACCENTUATION.

Δε αν ουκ ἀμέλειται, λέγων τους βρόντους πρέσβη σκαλούς, και ούτως δι' σφόδρα, ήτοις ιεροτότο
 ύμνος, άποος τέραςτας βίον, ήτοι δέλιας μιν, ήτοι πάλαντας, και πάρα δάκτυλος δι' ούδας
 βρόντοι ήτοις πασιν μύσις και πολεχάριος ήτοις στήνους ήτοις, αζ αν δάκτυλος δι' ήτοις
 ήτοις σφαλάσι ήτοις. Καίτοι μιν αεισάβη βρόντοι τάδι μολοπαίσι, ήτοις δι' η' ταυτούς
 ήτοις μέλιν, ήτοις δάιτες υλιπύσι; Γας το κέρνι πλάσμα ήτοις ήτοις άπο αύτου ήτοις βρο-
 τήσι. ΧΟ. Αίω πωλύστων ίαχαι ήτοις δι' ήτοις βίε μύγατα ήτοις αν καυώμεν το
 πρέσβη λέγει

TRANSLATION.

Now truly you would not err, calling the people of-former-times silly, and in-nowise judicious—those who introduced songs the audible delights of life, at festivals, indeed, and at banquets, and at suppers: whilst no one of mortals has discovered the means of soothing by music and varied strains, the unrelenting pangs-of-malice, from which murders and direful catastrophes hurl-ruin-upon families.

And undoubtedly to cure persons in such cases by minstrelsy were gain;—but why raise the voice-of-song in vain, where the banquets are sumptuous? Seeing the present bounty of the feast hath in itself delight to mortals. [*The Nurse proceeds into the Palace to call Medea.*]

CHORUS. I heard the doleful sound of groans; for shriekingly she calls for bitter vengeance on her faithless mate, the traitor to her bed:

193. Porson has here the following extract from Plutarch: *ὅς τε γὰρ ἄλλα φίλος ὁς Ἐκκεπιδας ἱμαὶ γυῖν ἐν στίπταις, περὶ μουσικῆς νομοθετῶν ὅς ἐστι τὰ πένθε καὶ τὰ βαρυφρονέας μετακίναστίας ὥστε* ^{ἐκ} *ἱμαὶ μὴ γὰρ ὅστις λατὼν ἱερειάταις διὰ νοσήσιν ἰσχυροῦνται καὶ κήρυττα τὴν λόγῳ, τὰς δὲ ταύτας ὁπότες τῷ Διόντῳ καταμύσαντας, ἐν παιδείᾳ μίμει τῖσθαι.*

198. *στυγίους λύπας*, the-unrelenting-hatred pangs—the ceaseless gnawings of malice—the writhings of revenge.

200. *ispre născu, hath-found-out how-to-alley,—hath discovered how to appear.*

206. πλῆρωμα παρὼν, the abundance present: παρὼν, nom. sing. neut. pres. part. of πᾶμιμι, *adsum*.

207. *καὶ τὸν* is likewise found, and seems a better reading. The metre is an anapaestic monometer *plus* an iambic dimeter brachycatalectic. A different mode of scansion, however, may be employed.

208. I conceive *λογυρά* to agree with *ἡδύτα* understood, and *μεγυρά* to be the accusative plural neuter, agreeing with *ἄγχι*. This verse is a dimeter iambic, although it contains only one iambus.

Θεαλότης δ' ἄλκινα παθεῖσα
τὰς Ζηνὸς ἱερίας Θέμιν,
ἃ νῦν ἔκασον
Ἑλλάδ' ἐς ἀντίπαρον
δι' ἄλα νόχου ἐφ' ἀλκυονίδος
πύγης κλεῖδ' ἀπείρατον.

210 | υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ -
| - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ -
215 | - | - | υ - | υ -

ΜΗΔΕΙΑ.

Κορίνθιαι γυναῖκες, ἐξῆλθον δέμιν,
μή μοι τι μίμνησθ'· ἴδμε γὰρ πολλοὺς βροτῶν
σιμνοὺς γαῖντας, τοὺς μὲν ἐμμάτω ἀπο,
τοὺς δ' ἐν θυραίοις δι' ἀφ' ἰσχύος ποδὸς
δυσκλίας ἐκτίσαντο καὶ ῥαθυμίας.
Δίκη γὰρ οὐκ ἴσμεν ὀφθαλμοῖς βροτῶν,
ἔστι, πρὶν ἄνδρος σπλέγγχειν ἱμαθίῳ σαφές,
στοργῇ διδοεὶς, οὐδὲν ἰδικημένος.
Χρὲ δὲ ζῆνον μὲν κέρτα προσηυρεῖν πέλει,
οὐδ' ἀόττον ἦναι, ἔστις ἀνδάς γε γυνὴς,
πικρὴς πολίταις ἰσθὶν ἀμαθίας ὕπο.

| υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
220 | - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -
225 | - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ἡ παθεῖσα ἄλκινα θεαλότης θέμιν τὰς Ζηνὸς ἱερίας, ἡμῶν, ἡ ὁμοῖα νῦν Ἑλλάδα ἀντίπαρον, διὰ νόχου ἄλα ἐπὶ ἀντίπατον ἔλκεται κλεῖδα πύγης. ΜΗ. Κορίνθιαι γυναῖκες, ἐξῆλθον δέμιν, μὴ μίμνησθε τι μοι· γὰρ οὐ πολλοὺς βροτῶν γαῖντας σίμνορας, τοὺς μὲν ἀπὸ ἐμμάτω, διὰ τοὺς ἐν θυραίοις διὰ ἐκ τῆς ἰσχύος ποδὸς ἐκτίσαντο δυσκλίαν καὶ ῥαθυμίας. Γὰρ δὲ οὐκ ἴσμεν οφθαλμοῖς βροτῶν, ἔστις, πρὶν ἱμαθίῳ σαφὲς σπλέγγχειν ἄνδρος, στοργῇ διδοεὶς, οὐδὲν ἰδικημένος. Δὲ μὴ χρὲ ζῆνον κέρτα προσηυρεῖν πέλει, οὐδ' ἀόττον ἦναι, ἔστις γυνὴς ἀνδάς, ἔστι πικρὴς πολίταις ὑπο ἀμαθίας.

TRANSLATION.

and suffering injustice, she invokes Thémis the daughter of Júpiter, the arbitress-of-vows, who conducted her to Greece on the opposite shore, through the nocturnal brine, over the immense salt streight of the Ocean.

MEDEA. [Entering.] Ye Corinthian dames, I am come out from the palace, that ye may not in-anywise attribute-blame to me. For although I have known many of the human race become renowned, some, indeed, remote from view, though others abroad in the world—yet persons of an easy turn acquire-for-themselves reproach, and the imputation-of-indolence. Now since integrity-of-heart is not written in the human eye, he who, before he has thoroughly learnt the disposition of a man, hates him at first sight, is not wronging him.

Wherefore then, it behoves a stranger to conform strictly to custom: nor do I commend a native, who, born with-self-conceit, is unpollite to his fellow-citizens through want-of-knowing-better.

214. Porson has here of three verses made two—viz. this and the following. Each of the three consisted of six syllables, reading κλεῖδ', instead of κλεῖδ'.

215. I suspected ἀπείρατον to be a typographical error for ἀπείρατον.

217. μίμνησθε, 2. pl. pres. subj. act. of μίμνημαι, I blame, upbraid, or reproach.

219. ἰσχύος ποδός, literally, of easy foot.

220. ἐκτίσαντο, 3. pl. 1. aor. ind. mid. of κτάσμαι, I gain possession.

221. οὐκ ἴσμεν ὀφθαλμοῖς βροτῶν, justice is not inherent in the eyes of mortals. Juvenal says, Fróni nulla fides.

223. διδοεὶς, nom. sing. c. g. perf. part. mid. of δίδωμι, I behold.

225. ἦναι, 1. sing. 1. aor. ind. act. of αἶνω, I praise or commend.

Ἔμοι δ' αἰπυτοὶ πρᾶγμα προσπίδῃ τόδε	| - | - | - | - | - | - | - | - | - | - |
ψυχὴν διόφθαλκ' ὀχομαι δι, καὶ βίου	| - | - | - | - | - | - | - | - | - | - |
χάριν μεθεῖσα, κατθανεῖν χεῖζω, φίλαι.	| - | - | - | - | - | - | - | - | - | - |
Ἔι δ' γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς,	| - | - | - | - | - | - | - | - | - | - |
230 κάκιστος ἀνδρῶν ἐκδύναχ' ὀμὲς πόσις.	| - | - | - | - | - | - | - | - | - | - |
Πάντων δ' ὅς' ἴστ' ἱμψυχα, καὶ γινώμην ἔχει,	| - | - | - | - | - | - | - | - | - | - |
γενεαῖς ἰσμεῖν ἀδελφώτατοι φυτόν.	| - | - | - | - | - | - | - | - | - | - |
Ἄς πρῶτα μὲν δι' χρημάτων ὑπερβολῇ	| - | - | - | - | - | - | - | - | - | - |
235 πόσις πρίασθαι, δισπότην τι σώματος	| - | - | - | - | - | - | - | - | - | - |
λαβεῖν· κακοῦ γὰρ τοῦτ' ἔτ' ἄλλοις κακοῖ.	| - | - | - | - | - | - | - | - | - | - |
Καὶ τῷδ' ἀγὼν μίγιστος, ἢ κακὸν λαβεῖν.	| - | - | - | - | - | - | - | - | - | - |
ἢ χρηστόν· οὐ γὰρ ἱσχυαῖς ἀπαλλαγαι	| - | - | - | - | - | - | - | - | - | - |
γυναιξίν, οὐδ' οἷον τ' ἀνησθασι πόσις.	| - | - | - | - | - | - | - | - | - | - |
Ἔς καινὰ δ' ᾗθη καὶ νόμοις ἀφηνιγμένην,	| - | - | - | - | - | - | - | - | - | - |
240 δι' μάστιγι ἵσται, μὴ μαθεῖν οὐσαῖς ἐκθεῖν,	| - | - | - | - | - | - | - | - | - | - |
ὅτῳ μάλιστα χεῖσται ξυνοινήτη.	| - | - | - | - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

Τὴν πρῶτα μὲν ἐπὶ τὸν αἵματον διεσθῆναι ψυχὴν. Δε, φίλοι, οἰχόμεαι, καὶ μεθέστα χρόνιον, χρῆσθαι κἀνθάπου. Γὰρ ὁ ἕως πότες πὶ ὅ πάντα τὰ μέγα, γυγνώσκεις κάλως, ἐκδοῖς πακίστος ἀδὴρ. Δε πάντων ἑὰ ἴσθι μεψύχα, καὶ ἔχει γυναικί, γυναικὶς ἴσμεν ἀδελφάτων φύσιν. Ας δις μιν πρῶτα ὑπερβολὴν χρεμάτουν πεισῶμαι πόσιν, τὴ λάβειν δεῖσθαι σωματός· τοῦτο γὰρ ἀπὸς ἀλγιστοῦ ἐστὶ κακόν. Καὶ ἐν τῇδε μεγίστος ἄνευ, ἡ λάβειν κακόν, ἡ χρῆσθαι γὰρ ἀπάλλαξι, καὶ εὐκλείας γυναικί, τὸ οὐδε ἓν ἀπὸ ἀνάσθαι πόσιν. Δε ἀφίγμεναι εἰς κατὰ ἑῶν καὶ οὐρανόν, τὸ εἶναι μενάντι, μὴ μεθεῶσαν οὐκῆναι, ὅτω ἐνυπνίητ᾽ ἡμεῖς κατὰ χρεμάτουν.

TRANSLATION.

This disaster, however, which has befallen me unexpectedly, has distracted my soul. Yes, my friends, I am driven to desperation, and having relinquished the pleasure of life, I long to be dead. For my husband, in whom was my all, you know it well, has turned out to be the worst of men.

[Certainly, of all creatures that are animate, and have intellect, we women are the most wretched breed. On whom it is incumbent, indeed, first, with excess of wealth, to purchase a husband—next to receive him lord of our person :—

Here faith is a grievance still worse than grievance. Besides, there is in the affair the greatest risk, whether to get a bad or a good man ; for divorces are not creditable to women, and it is not possible to repudiate the husband. Wherefore, in-passing to new habits and laws, it is necessary to be a prophetess, not having learnt in the-house-with-him, what sort of yoke-mate one will most likely have-to-deal-with.

227. *πρῶπιόν*, *having-assailed*, nom. sing. aor. part. act. of *πρῶπιπταιν*.

229. **μειῖσα**, nom. sing. fem. 2. aor. part. of **μεινμι**, *I dismiss*. **καθαίν** for **καταθαίν**, 2. aor. inf. act. of **καταθίσκω**.

230. *γινώσκει* is the emendation of Musgrave. Reiske edited *γίγσθαι*—Canter, *γινώσκει*—and Brunck *γινώσκειν καλὰ* for *γινώσκων καλῶς*, which last is the more common reading.

236. κακοῦ γὰρ τοῦτ' ἵτ' ἄλγιον κακόν.

for of the evil this even the worse evil,
but I understand the meaning of the
phrase to be as I have translated it.
Muggrave gave *rou-té-y'*. Aldus and Las-
car have *rou-t' is'*.

239. ἀνίστασθαι, 1. aor. inf. mid. of ἀ-
ναισσομαι, *recúso, repudio*.

240, ἀφειγμένην, see ἀφικνέομαι.

242. *χρησται*, S. sing. 1. fut. ind. mid. of *χράσμαι*, *I make use of*, or *I deal with*. For *itw* Musgrave conjectured *itw*.

Κὰν μὲν τὰδ' ἡμῖν ἐκπονουμέναισις ἰὺ		| - | υ - | - | υ - | υ -
πύσινς ξυνοικῇ, μὴ βία φέρειν ζυγόν,		| υ - | υ - | - | υ - | υ - | υ -
ζυλωτὸς αἰών· ἱεὶ δὲ μὴ, θανῶν χρεῖον.	245	| - | υ - | - | υ - | υ - | υ -
Ἀλλ' ὃ, ὅταν τοῖς ἴδον ἀχθῆται ξυῶν,		| υ - | υ - | - | υ - | - | υ - | υ -
ἔξω μολὼν ἔπαυσε καρδίας ἄσπον,		| - | υ - | υ - | - | υ - | υ - | υ -
ἢ πρὸς φίλον τι, ἢ πρὸς ἄλικας τραπῖς·		| - | υ - | - | υ - | - | υ - | υ -
ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.		| - | υ - | - | υ - | - | υ - | - | υ -
Λέγουσι δ' ἡμᾶς, ὡς ἀκύνδοιοι βίον	250	| υ - | υ - | - | υ - | - | υ - | υ -
ζῶμεν κατ' οἴκου, οἱ δὲ μάρανται δορί·		| - | υ - | - | υ - | - | υ - | - | υ -
κακῶς φρονοῦντες, ὡς τρεῖς ἀν παρ' ἄσπιδα		| υ - | υ - | υ - | υ - | υ - | υ - | υ -
στῆναι θίλοιμ' ἂν μάλλον, ἢ τι κίῳ ἄπαξ.		| - | υ - | - | υ - | - | υ - | υ - | υ -
Ἄλλ' ἐν γὰρ αὐτὸς πρὸς σὲ κἄμ' ἔκει λόγος·		| - | υ - | - | υ - | - | υ - | - | υ -
σοὶ μὲν πύλινς δ' ἡδ' ἰστὶ, καὶ πατέρης δέμοι,	255	| - | υ - | - | υ - | - | υ - | υ - | υ -
βίου τ' ὅμοιος, καὶ φίλων κοινωνία·		| υ - | υ - | - | υ - | - | υ - | - | υ -
ἰγὼ δ' ἔρημος, ἀπολις ὄσθ', ὑβρίζομαι		| υ - | υ - | υ - | υ - | υ - | υ - | - | υ -
πρὸς ἀνδρῶς, ἐν γῆς βαρβαρόν λατρώμενον,		| υ - | υ - | - | υ - | - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

Και μὲν ἡμῖν ἐκπονουμέναισις τὰδε ἐν, αἰὼν ζυλωτός, ἀν πύσινς ξυνοικῇ μὴ φέρειν ζυγὸν βία· διὰ ἐν μὴ, θάνων χρεῖον. Δὲ ἀλλ' ὅταν ἀχθῆται ξυῶν τοὺς ἴδον, ἐπαύσει, μίαν ἐξω, ἄσπον κάρδιας, τραπῖς· καὶ πρὸς τίνα φίλον, καὶ πρὸς ἄλικας διὰ ἀνάγκη ἡμῖν βλέπειν πρὸς μίαν ψυχὴν. Δὲ λέγουσι ἡμᾶς, ὡς ζῶμεν ἀκύνδοιοι βίον κατὰ οἶκον, οἱ δὲ μαρῶνται δορί· φρονοῦντες κακῶς, ὡς ἀν θίλοιμ' ἂν μάλλον ἀνστῆναι τρεῖς πέρα ἄσπιδα, καὶ τί κίῳ ἄπαξ. Ἄλλα γὰρ ἐν αὐτὸς λόγος οὐκ ἐκεῖ πρὸς σὲ καὶ ἡμεῖς· μὲν σοὶ ἰστὶ τὴν πόλιν, καὶ ὅμοιοι πάτερ, τὴν οἴκον βίον, καὶ κοινωνία φίλων· δι' ἐγὼ, ἔρημος, ἀπολις ὄσθ', ὑβρίζομαι πρὸς ἀνδρῶς, ἐν γῆς βαρβαρόν λατρώμενον, καὶ βάρβαρον γὰρ.

TRANSLATION.

And yet to us, managing these matters properly, life is delightful, if the husband live without imposing the yoke with severity:—but if not, death is preferable.]

Now, a man, when he is weary of the sameness of things at home, finds-a-cure, by stepping abroad, for the heaviness of his heart, in the company either of some friend, or of his-equals-in-age; whereas it is requisite in us to look-up to one individual.

But they say of us that we lead an easy life within-doors, whilst they are engaged with the spear;—judging falsely, for-as-much-as I should chuse rather to muster thrice with the spear, than be-in-parturition once. Howbeit, the same argument applies not to you and to me:—since-indeed ye have this city, and the mansions of your father, and the enjoyment of life, and the social-communion of your friends—but I, forsaken—a cityless being—am contumaciously-cast-off, by my husband—brought hither-as-a-prize from a foreign realm,

243. ἐκπονουμέναισις, dat. pl. fem. pres. part. mid. of ἐκπίνωμαι, I accomplish with difficulty. Lascaris has κύν.

246. ξυῶν τοῖς ἴδον, partaking of the things within. ξυῶν, pres. part. of σύνιμι or σύνιμι, I am with another.

247. ἔπαυσε, has ceased, and may therefore again ease—a mode of expression very frequent in the Greek and Latin languages. For καρδίας δὲ, Aldus has καρδίας χρίον, and Musgrave καρδίαν ἀσπον.

Lascaris from five MSS. gave καρδίας δὲ.

248. τραπῖς, having turned to, or had recourse to. Aldus has φῶν.

253. στῆναι, 2. aor. inf. of ἵστημι, I stand or am stationary.

255. Literally, to you indeed is both this city—and your father's houses.

258. λατρώμενος, nom. sing. fem. perf. part. pass. of λατρεύω, I snatch, or obtain; παρ. λατρώμαι vel λατρώμαι, I am made a prize of—I am pillaged or plundered.

ὦ μητις', ὦκ ἀδελφε, ὦχι συγγενῶ,	+	+	+	+	+	+
μεθομιλάσθαι τῷδ' ἔχουσι συμφραζέ-	260	+	+	+	+	+
Τ-σὺδ' αὖ οὖν σὺ τογγένῳ βουλεύσῃ,		+	+	+	+	+
ῶ μοι πῶς τις μαχρὰ τ' ἔσται,		+	+	+	+	+
πῶς διατ' αὖτ' ἀντιτίσας δὲ καλῶ,		+	+	+	+	+
τὸν ὄντα τ' αὖτ' ἀντιτίσας, ῶ τ' ἐγώ,		+	+	+	+	+
σὺ γὰρ γὰρ τὰλλα μὲν φέβου πάλιν,	265	+	+	+	+	+
καὶ τ' ἐς αὐτὸν καὶ σὺδ' αὖτ' ἀντιτίσας,		+	+	+	+	+
ὅταν δ' ἐς ἴσιν ἀντιτίσας,		+	+	+	+	+
ὦκ ἴσιν ἄλλα φέβου μιαιφονίᾳ.		+	+	+	+	+
ΧΟ. Δέξου τὰδ' ἰδέσθαι γὰρ ἰστίου πῶς,		+	+	+	+	+
Μέδεια, πῶς δ' ὅς σε θανάτῳ τέχῃ.	270	+	+	+	+	+
Ὅχι δὲ καὶ Κρέοντα, τῷδ' ἀνακτα γῆ,		+	+	+	+	+
στειχόντα, καὶ τὸν ἀγγέλου βουλεύσας.		+	+	+	+	+

THE ORDER, AND ENGLISH ACCENTUATION.

ὦ μητις ὦ ἀδελφε, ὦχι συγγενῶ μεθομιλάσθαι τῷδ' ἔχουσι συμφραζέ- ται. Τ-σὺδ' αὖ οὖν σὺ τογγένῳ βουλεύσῃ, ῶ μοι πῶς τις μαχρὰ τ' ἔσται, πῶς διατ' αὖτ' ἀντιτίσας δὲ καλῶ, τὸν ὄντα τ' αὖτ' ἀντιτίσας, ῶ τ' ἐγώ, σὺ γὰρ γὰρ τὰλλα μὲν φέβου πάλιν, καὶ τ' ἐς αὐτὸν καὶ σὺδ' αὖτ' ἀντιτίσας, ὅταν δ' ἐς ἴσιν ἀντιτίσας, ὦκ ἴσιν ἄλλα φέβου μιαιφονίᾳ. ΧΟ. Δέξου τὰδ' ἰδέσθαι γὰρ ἰστίου πῶς, Μέδεια, πῶς δ' ὅς σε θανάτῳ τέχῃ. Ὅχι δὲ καὶ Κρέοντα, τῷδ' ἀνακτα γῆ, στειχόντα, καὶ τὸν ἀγγέλου βουλεύσας.

TRANSLATION.

having neither mother, nor brother, nor any-relative to shelter me from this storm. This much, therefore, I shall wish to obtain of you, "That-ye-be-silent," if there be any plan or artifice devised by me to avenge-myself satisfactorily on my husband for these wrongs, and on the giver of his daughter to him, as-well-as on her he-has-taken-to-himself-to-wife:—for although a woman, in other respects, be full of fear, and timid to look on deeds-of-prowess and the sword, yet when she becomes the victim-of-injustice in her bed, there is not another disposition more-bent-upon-slaughter.

CHORUS. That I will:—for with-justice, O Medæa, you will avenge-yourself on your husband;—nor am I astonished that you grieve at your-altered-condition. [Looking to one side.] But here I see Créon, king of this land, advancing—the messenger of new decrees.

260. μεθομιλάσθαι τῷδ' ἔχουσι συμφραζέ, to conduct me into port from this tempest.

264. ἐγώ, 3. sing. 1. aor. ind. mid. of γαμίζω. In general the active voice of γαμίζω applies to the husband, in the sense uxōrem dūcere, while the passive voice is appropriated to the wife, and answers to the verb nūbere of the Latin. Elmsley, therefore, considering ῶ τ' ἐγώ, as spurious, adopted ῶ τ' ἐγώ, to which Porson does not object, because he thought it probable that Euripides wrote ῶ τ' ἐγώ; and in support of this opinion he quotes verse 260, τὸν ὄντα, καὶ γάμῳ, καὶ γαμίζω. Else he supposes Medæa to speak anecdotally, implying Jason to be ὁ τῆς γυναικὸς, and (Glaukὸς) ὡς τῆς

ἑγών. ELEC. 936. My own view of the matter is different from both, as I conceive the active and passive voices to be as they will have them, but the middle voice to be indifferently applicable to either husband or wife, with one restriction; viz. with an accusative for the former, a dative for the latter.

267. ἰδὲ μὲν αὖτ' ὡς, may happen being wronged—may be suffering injustice.

268. ἄλλα φέβου μιαιφονίᾳ, any other mind more murderous.

269. ἰστίου for ἰστίου, 2. sing. 1. fut. ind. mid. Att. of ἰστίω vel ἰστίω. This Attic form Porson acknowledges to be contrary to every edition: but in second persons singular of the indicative passive, -u is preferably put for -a.

ΚΡΕΩΝ.

Σὲ, τὴν στυγεράνδ' καὶ πόσι θυμωμένην	| - | - | - | - | - | - |
Μέδεια, ἵπαι τῶδε γῆς ἔξω πύρρῳ	| - | - | - | - | - | - |
φύγαδα, λαβοῦσαι δισσὰ σὺν σαυτῇ τέκνῳ.	275 | - | - | - | - | - | - |
καὶ μὴ τι μέλλειν, ὥς ἰγὺ βραβεὺς λόγου	| - | - | - | - | - | - |
τοῦδ' ἱμῶ, κῶς ἄπιμι πρὸς δέμονας πάλιν,	| - | - | - | - | - | - |
πρὶν αἰ σὶ γαίης τερέμινι ἔξω βάλλω.	| - | - | - | - | - | - |
ΜΗ. 'Αἰ αἰ πατόλης ἢ τάλας! ἀπέλλομαι'	| - | - | - | - | - | - |
ἰχθεροὶ γὰρ ἰξίαισι πάντα δὴ κάλῳ,	280 | - | - | - | - | - | - |
κῶς ἴσται ἄτης ὑπερόσιτος ἰχθῆσις·	| - | - | - | - | - | - |
ἰχέσσομαι δὲ, καὶ κακῶς πάσχωσ' ὅμως.	| - | - | - | - | - | - |
Τίτος μ' ἱκατὶ γῆς ἀποστίλλεις, Κρέον;	| - | - | - | - | - | - |
ΚΡ. Δίδοικ' ὅ, οὐδὲ δὴ παραμπίχην λόγου,	| - | - | - | - | - | - |
μή μοι τι δράσας παῖδ' ἀνέκιστοι κακόν.	285 | - | - | - | - | - | - |
Συμβάλλεται δὲ πολλὰ τοῦδε δέματος.	| - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Σὲ, τὴν στυγεράνδ', καὶ θυμωμένην πόσι, Μέδεια, ἵπαι πύρρῳ ἔξω τῶδε γῆς, φύγαδα, λαβοῦσαι σὺν σαυτῇ δισσὰ τέκνα, καὶ μὴ τι μέλλειν, ὥς ἰγὺ εἰμι βραβεὺς τοῦδε λόγου, καὶ οὐκ ἀπιμι πάλιν πρὸς δέμονας πάλιν αἰ βάλλω σὶ ἔξω τέμινι γαίης. ΜΗ. Αἰ αἰ, ὦ τάλας πατόλης ἀπέλλομαι' γὰρ δὲ ἰχθεροὶ ἰξίαισι πάντα κάλῳ, καὶ οὐκ ἴσται ὑπερόσιτος ἰχθῆσις ὅπως ἴχθῆσομαι δὲ, καὶ ὅμως πάσχωσ' ὅμως. Ἐκείνι τίτος, Κρέον, ἀποστίλλεις με γῆς; ΚΡ. Δίδοικ' ὅ, οὐδὲ δὴ παραμπίχην λόγου, μὴ δράσας τι ἀνέκιστον κακὸν παῖδα μὲν. Αἰ πολλά συμβάλλεται τοῦδε δέματος.

TRANSLATION.

CREON. [*Entering.*] Thee, with the gloomy countenance, and enraged against thy husband, Medæa, I command to go out of this realm, a banished woman; taking with thee thy two children—and in nowise to delay;—for I am the awarder of this sentence, and I return not again to my palace till I have driven thee beyond the limits of my kingdom.

MEDEA. [*To herself.*] Alas! alas! I, wretched-woman, am totally undone;—for now-at-least my enemies are stretching every rope against me, and there is not any easy escape from the mischief: but I will speak, though at-the-same-time enduring cruel-treatment. [*To Créon.*] For what reason, Créon, dost thou expel me the country?

CREON. I dread thee, (it is by-no-means necessary to dissemble my words,) lest thou do some mortal hurt to my daughter. Indeed numerous-circumstances coincide-in-support of this fear.

273. σὲ, τὴν στυγεράνδ', literally, and very expressively, *thee, the stern-faced*. I referred to this verse, Phœnissæ, 1353.

279. ὦ τάλας, the unfortunate I.

282. For ἰχέσσομαι some read ἰχέσσομαι.

283. ἱκατὶ, Attic for ἱκατὶ, poet. for ἱκατὶ, dat. sing. of ἱκάνω, *willing*; but it is generally put adverbially, and signifies *for the sake*; hence ἱκατὶ τίτος, *for the sake of what?* See the Note, Orest. 26.

284. δίδοικ', 1. sing. perf. ind. mid. of δίδω, *I tremble, or am in trepidation*: παραμπίχην λόγου οὐδὲν, *to conceal my words nothing*. Παραμπίχην for περιμ-

πίχην, a word compounded of περι, ἀμφι, and ἔχω. The common reading is περιμπίχην. In compound words an aspirate in a coalescing syllable generally vanishes, as in ἀμπίχην—of ἀμφι and ἔχω; but there are many exceptions to this Rule, of which see one in ver. 507.

285. Ποσειδών bids us read either μὴ μοι τι with Aïda, or μὴ μὴ τι with Lascar. That μὴ μοι τι is the correct accentuation, there can be no doubt; as the acute accent may extend to three syllables, whereas the circumflex can influence no more than two.

Σοφὴ πύφικας, καὶ κακῶν πολλῶν ἴδρις,	| - | - | - | - | - | - | - |
λυτὰ δὲ, λίτρων ἀνδρὸς ἰσπερμήνη.	| - | - | - | - | - | - | - |
Κλύω δ' ἀπειλιῶν σ', ὡς ἀπαγγέλλουσί μοι,	| - | - | - | - | - | - | - |
τὸν δόντα, καὶ γήμαντα, καὶ γαμουμένην 290	| - | - | - | - | - | - | - |
δράσειν τι· ταῦτ' οὖν, πρὶν παθεῖν, φυλάξομαι.	| - | - | - | - | - | - | - |
Κριῖσσοι δέ μοι νῦν πρὸς σ' ἀτίχθισθαι, γύναι,	| - | - | - | - | - | - | - |
ἢ μαλθακισθῆν' ὅστιροι μίγα στίνοι.	| - | - | - | - | - | - | - |
ΜΗ. Φεῦ, φεῦ	| - -
οὐ νῦν μὲ πρῶτον, ἀλλὰ πόλλ' ἄλλης, Κρίων,	| - | - | - | - | - | - | - |
ἔβλαψεν δόξα, μὲγάλα τ' ἐξγαστὰι κακὰ. 295	| - | - | - | - | - | - | - |
Χρὴ δ' οὐποθ', ὅστις ἀρτίφρων πύφικ' ἀνὴρ,	| - | - | - | - | - | - | - |
παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς·	| - | - | - | - | - | - | - |
χωρὶς γὰρ ἄλλης, ἣς ἔχουσιν ἀργίας,	| - | - | - | - | - | - | - |
φθόνοι πρὸς ἀστῶν ἀλφάνουσι δυσμενῇ.	| - | - | - | - | - | - | - |
Σκαιόισι μὲν γὰρ καινὰ προσφέρειν σφά, 300	| - | - | - | - | - | - | - |
δόξαις ἀχρεῖς κῆν σοφὸς πεφυκίαι·	| - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

Πύφικας σόφην, καὶ ἴδρις πόλλων κάκων, δι λυτῶν ἰσπερμήνην λίτρω ἀνδρὸς. Δι κλύω σε ἀπειλίζω, ὡς ἀπαγγέλλουσί μοι, δράσειν τὸν δόντα, καὶ γήμαντα, καὶ γαμουμένην, τι· οὐ φυλάξομαι ταῦτα πρὶν πάθειν. Δι κρίσσοι μοι, γύναι, ἀπεχθίσθαι πρὸς σε νῦν, ἢ μαλθακισθῆναι στίνοι μίγα ὅστιροι. ΜΗ. Φεῦ, φεῦ· οὐ νῦν πρῶτον, Κρίων, ἀλλὰ πόλλ' ἄλλης, διὰ ἐβλάψεν με, τὰ μεγάλαις μὲγάλα κακὰ. Δι οὐποτὶ χρὴ ὅστις ἀνὴρ πύφικ' ἀρτίφρων ἐκδιδάσκεισθαι παῖδας περισσῶς σόφους· γὰρ χωρὶς ἄλλης ἣς ἔχουσιν, ἀργίας, ἀλφάνουσι δυσμενῇ φθόνῳ πρὸς ἀστῶν. Γὰρ μὲν προσφέρειν καινὰ σφά σκαιόισι, δόξαις πεφυκίαι ἀχρεῖς, καὶ οὐ σόφους.

TRANSLATION.

[Thou art a sapient-woman, and deeply-versed in many wicked-arts; and exasperated at being deprived of thy husband's bed.] Moreover I hear that thou threatenest (so they report to me) to do the giver-of-the-bride, and him-who-has-wedded-her, and her-who-is-wedded, some-mischief:—therefore will I guard-against this before I suffer. For better is it for me, my lady, to incur-hatred of thee at present, than, having been appeased, to grieve bitterly afterwards.

MEDEA. Alack! alack! Not now for the first time, Créon, but often, has opinion wronged me, and done me much detriment.

So never ought any man, who is prudent, to rear his children excessively erudite: since besides the other-charge, of which they have-the-imputation, waste-of-time, they experience rancorous envy from their fellow-citizens. For though exhibiting new feats-of-skill among the foolish, you will be taken for a simpleton, and not a wise-person;

289. In ἀπειλιῶν, Porson has followed Aldus and a plurality of MSS., yet some have ἀπειλίζω, and others ἀπειλάω. Indeed Brunck, from a MS. in his possession, edited χόλον δ' ἀπειλάω.

291. φυλάξομαι, 1. sing. 1. fut. ind. mid. of φυλάσσω, I guard or watch.

293. μαλθακισθῆναι, dat. sing. masc. 1. aor. part. pass. of μαλθακίζω, I soften; μίγα στίνοι, greatly to lament. Lascaris, entirely against all sense, has στίνοι.

294. By printing φεῦ, φεῦ, in a separate line, I have disencumbered this

verse of these two extrameter syllables, which Hermann would call a Basis, but which I regard as a deformity or obtrusive protuberance.

297. ἐκδιδάσκειν, pres. inf. mid. of ἐκδιδάσκω, I thoroughly instruct. This middle voice properly applies to the person for whom the instruction is given, the passive voice the person to whom, and the active voice the person who actually instructs.

301. δόξαις πεφυκίαι, you will appear to be by nature:—from δαίω and φύω.

τῶν δ' αὖ δευτέρων ἰδὲναι τι πικρὸν	| - | - | - | - | - | - |
κρίσσειν κρισθεὶς, λυγρὸς ἢ πάλιν φανεῖ.	| - | - | - | - | - | - |
'Εγὼ δὲ πάντῃ τούτῳ κακῶς τύχης	| - | - | - | - | - | - |
σοφῇ γὰρ εἶσα, τοῖς μὲν ἴσ' ἐπείθουσι,	305 | - | - | - | - | - | - |
τοῖς δ' αὖ προσάτω· ἱμὶ δ' οὐκ ἔγωγε σοφῇ.	| - | - | - | - | - | - |
Σὺ δ' οὖν φοβῶ μί, μή τι πλεονεκέως πάσῃ.	| - | - | - | - | - | - |
'Ουχ ἂν ἔχῃ μοι, μὴ τρίστ' ἤμεις, Κρέον,	| - | - | - | - | - | - |
ὥστ' ἵς τεύχεσσι ἄνδρας ἐξαμαρτύνει.	| - | - | - | - | - | - |
Σὺ γὰρ τί μ' ἀδικεῖς; Ἐξίδω εἴρω	310 | - | - | - | - | - | - |
ὅτ' ἐν σὶ θυμῷ ἔγωγε. Ἀλλ' ἱμὲν πῶσιν	| - | - | - | - | - | - |
μοῦ, σὺ δ', ὦρμαι, σφραγίσαντες ἄλλας τάδε	| - | - | - | - | - | - |
καὶ νῦν τὸ μὲν σὺν ἐν φθονὶ καλῶς ἔχουσ'	| - | - | - | - | - | - |
νομφύειτ', ἰὼ τρέσσοντι· τῶνδε δὲ χθόνα	| - | - | - | - | - | - |
ἱκάντ' ἡμῶν καὶ γὰρ ἀδικεῖται	315 | - | - | - | - | - | - |
συναγόμενοι, κρισσοῦνται καί μιν.	| - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

δι' αὐτομάτας κρίσσειν τὸν δευτέρων ἰδὲναι τι πικρὸν, φάνη λυγρὸς ἢ πάλιν. Δι' αὐτοῦ ἔγωγε κρίσσειν τῶνδε τύχης· γὰρ εἶσα εἶφα, ἱμὶ μοι ἐπείθουσι τοῖς, δι' αὐτοῦ προσάτω τοῖς· δι' αὐτοῦ ἔγωγε σοφῇ. Δι' αὐτοῦ φοβῶ μί, μή τι πλεονεκέως πάσῃ. Οὐχ ἂν ἔχῃ μοι, μὴ τρίστ' ἤμεις, Κρέον, ὥστ' ἵς τεύχεσσι ἄνδρας ἐξαμαρτύνει. Γὰρ τι σὺ ἀδικεῖς μοι; Ἐξίδω εἴρω ὅτ' ἐν σὶ θυμῷ ἔγωγε. Ἀλλ' ἱμὲν πῶσιν μοι, σὺ δ', ὦρμαι, ἔδρας τάδε σφραγίσαντες καὶ μοι καὶ σὺν ἐν φθονὶ καλῶς ἔχουσ' νομφύειτ', ἰὼ τρέσσοντι, πρὸς τῶνδε δι' αὐτοῦ χθόνα γὰρ καὶ ἀδικεῖται, συναγόμενοι καί μιν κρίσσειν.

TRANSLATION.

yet again, being considered cleverer than those appearing to know something various, you will seem a nuisance in the city.

Now indeed I myself partake of this fate; for being clever, I am in-reality an-object-of-envy to some, and on the-other-hand offensive to others:—yet I am not too clever.

So then you are-afraid-of me, lest you suffer something unseasonable! [*Saceringly.*] My affairs are not in a condition (fear us not) Créon, to offend against royal personages.

Besides in what have you injured me? You have given the virgin to whom your mind prompted you!

Though I dislike my husband, yet you, I think, have acted in that respect prudently: and really now I regret not that your affairs are going-on prosperously: form-your-matrimonial-alliances—fare happily—but suffer me to inhabit this land, for though wronged will we be silent—overawed by our superiors.

303. For λυγρὸς ἢ πάλιν, Aldus printed ἢ πάλιν λυγρὸς. Several MSS., however, favor Porson's arrangement.

305. After this verse followed, τῶνδε δ' ἐντυχία, τοῖς δὲ θάτερον τρέπω, which, with very little alteration, constitutes verse 804 below.

306. Musgrave conjectured (but badly) that ἱμὶ δ' οὐκ ought to be ἡμῶν, αὐτῶν. Most editions, including that of Aldus, have τοῖς δ' οὐκ—the best MSS., τοῖς δ' αὐτοῖς.

307. φοβῶ μί, thou dreads me! πλεονεκέως, as if from πλεονεξία, out of tune,

harsh, discordant. For εἰ δ' οὐκ we occasionally, but more rarely, find εἰ δ' αὐτοῖς.

308. οὐχ ἂν, ἔχῃ μοι, it is not so with me—things are not in that way with me.

310. ἔξιδω, 2. sing. 2. aor. ind. mid. Att. of ἐξιδωμι, for ἔξιδω. The Ionians wrote ἔξιδω, and the Athenians, ἔξιδω.

312. μοῦ for μοι, I love less.

314. There are various readings of the latter part of this verse, as τῶνδε δι' αὐτοῦ χθόνα—things δι' αὐτοῦ καὶ χθόνα as above, &c.

316. κρισσοῦνται καί μιν, over-ruled by our billows—See the Note, Rec. 604.

KP. Δόγας ἀνέστης ἀνδρῶν· ἀλλ' ἔγω φημι	+	+	+	+	+	+	+
ἔφησθε μοι, ποῖ τοι βουλήσιν ἔσται	+	+	+	+	+	+	+
παρὰ γ' ἔστω ἡ πόλις πεπαιδευμένη.	+	+	+	+	+	+	+
Γυνὴ γὰρ ἐφθάρη, ὥς ἔ' αἰνῶς ἀνέ-	319	+	+	+	+	+	+
ῥστον βουλεύσεται, ἢ σωτηρίας σφίσι·	+	+	+	+	+	+	+
Ἄλλ' ἔδω' ἐς τέχνητα, ποῖ λόγος λόγῳ	+	+	+	+	+	+	+
ὥς ταῦτ' ἔφαρ', αἶψα ἔχρας τέχνην· ἄνε-	+	+	+	+	+	+	+
μοῦς πρὸς ἥρην, ὅπως διαγένηται ἡμεῖς.	+	+	+	+	+	+	+
ΜΗ. Μὰ πρὸς σὺ γαίῳ, τῶς τοι παρὰρ' αἶψα.	321	+	+	+	+	+	+
KP. Δόγας ἀνέστης, ὅς γὰρ ἐν πόλιν ἐστὶν	+	+	+	+	+	+	+
ΜΗ. Ἄλλ' ἐφθάρη μοι, πῶδ' ἀνέστης ἀνέστης;	+	+	+	+	+	+	+
KP. Φῶς γὰρ ὅς ἐν πολλοῖς ἡ ἔχρας ἡμεῖς.	+	+	+	+	+	+	+
ΜΗ. Ὡς παρὰρ', ὥς σὺ πόλιν καὶ μοῖον ἔχρας.	+	+	+	+	+	+	+
KP. Πλὴν γὰρ τίς ποτε, ἔσται βέλτερος πόλις.	323	+	+	+	+	+	+
ΜΗ. Φῶς, φῶς ἔσται ἔσται, ὥς ποῖον πόλιν.	+	+	+	+	+	+	+
KP. Ὅπως ἐν, ἔσται, καὶ τέχνητα τέχνη.	+	+	+	+	+	+	+

THE ORDER, AND ENGLISH ACCENTUATION.

KP. Δόγας ἀνέστης ἀνέστης, ἀλλὰ ἔγω φημι ἔφησθε μοι, ποῖ βουλήσιν ἔσται πόλις πεπαιδευμένη. Γυνὴ γὰρ ἐφθάρη, ὥς ἔ' αἰνῶς ἀνέρστον βουλεύσεται, ἢ σωτηρίας σφίσι. Ἄλλ' ἔδω' ἐς τέχνητα, ποῖ λόγος λόγῳ ὥς ταῦτ' ἔφαρ', αἶψα ἔχρας τέχνην. ἄνεμοῦς πρὸς ἥρην, ὅπως διαγένηται ἡμεῖς. ΜΗ. Μὰ πρὸς σὺ γαίῳ, τῶς τοι παρὰρ' αἶψα. KP. Δόγας ἀνέστης, ὅς γὰρ ἐν πόλιν ἐστὶν πόλις. ΜΗ. Ἄλλ' ἐφθάρη μοι, πῶδ' ἀνέστης ἀνέστης. KP. Φῶς γὰρ ὅς ἐν πολλοῖς ἡ ἔχρας ἡμεῖς. ΜΗ. Ὡς παρὰρ', ὥς σὺ πόλιν καὶ μοῖον ἔχρας. KP. Πλὴν γὰρ τίς ποτε, ἔσται βέλτερος πόλις. ΜΗ. Φῶς, φῶς ἔσται ἔσται, ὥς ποῖον πόλιν. KP. Ὅπως ἐν, ἔσται, καὶ τέχνητα τέχνη.

TRANSLATION.

CREON. Thou sayest things soft to be heard—yet inwardly I have fear of mind, lest thou plan something mischievous: and by so much the less than before have I now-confidence in thee. For a hasty-tempered woman, and so likewise a man, is more easy to guard-against, than a reserved crafty-one. But be-gone as quickly-as-possible—hold not forth speeches; seeing this is decreed, and thou hast not art-enough to remain amongst us, being to me offensive.

MEDea. [With earnestness.] Nay, by your beard I entreat you, and by the princess newly-married.—CREON. Thou wastest words: for truly never canst thou persuade me. MEDea. But will you expel me, and revere my prayers nothing? CREON. Because I love thee not better than my own family. MEDea. [Pitiously.] O my native-country, how dearly have I remembrance of thee now! [Weeps.]

CREON. [Assentingly.] Ay, except my children, the thing-dearest to myself is home. MEDea. Alas! alas! what a mighty evil is love to mortals! CREON. That is generally, I believe, as fortune accompanies.

319. *πείσθη*, I am persuaded, 1. sing. perf. ind. mid. of *πείθω*, *persuade*.

323. *For λόγῳ*, Brunck and Beck have *πλῆν*, elegantly enough.

323. *ἔτατο*, 3. sing. perf. ind. mid. of *ἔτατο*, *to ordain*, *to decree*.

325. *οἱ*, understand *παρὰρ' αἶψα*, or *αὐτοῖς*. This elliptical mode of speaking was very common; some, for *γίνω*

will have *γίνω*, which, if we retain *οἱ*, is unobjectionable, if not preferable.

326. *ἀνέστης*, 2. sing. 2. fut. opt. act. of *ἀνίστημι*, I wake or console.

327. *ἀνέστης* were properly the goddesses presiding over supplications, but also meant the supplications themselves.

332. *παρὰρ' αἶψα*, 3. plur. 2. aor. subj. of *παρίστημι*, I accompany or aid.

ὦσθ' ἱμεῖς μ' ὑπῆλθε γῆ τε κούραϊ	| - | - | - | - | - | - | - |
λίξαι, μολοῦσαι διῆρε, δισκοίης τύχας.	| - | - | - | - | - | - | - |
ΠΑΙ. 'Ούκω γὰρ ἡ τάλαινα παύεται γόνυ;	| - | - | - | - | - | - | - |
ΤΡΟ. Ζήλῳ σ' ἐν ἀρχῇ πῆμα, κούδιπν μισοῖ.	| - | - | - | - | - | - | - |
ΠΑΙ. 'Ὡ μῦρος, ἐι χρεῖ δισπότης ἐπιπῶν τόδε, 60	| - | - | - | - | - | - | - |
ὥς ἐνδὲν οἶδε τῶν πατέρων κακῶν.	| - | - | - | - | - | - | - |
ΤΡΟ. Τί δ' ἔστιν, ὦ γυναιεῖ; Μὴ φθόνι φράσαι.	| - | - | - | - | - | - | - |
ΠΑΙ. 'Ουδέν' μετήγων καὶ τὰ πρόσθ' ἱερμήνα.	| - | - | - | - | - | - | - |
ΤΡΟ. Μὴ πρὸς γυνίου κρύπτει σύνδουλοι σίθει,	| - | - | - | - | - | - | - |
συχὴν γὰρ, ἐι χρεῖ, τῶνδε θύσσομαι πέρι. 65	| - | - | - | - | - | - | - |
ΠΑΙ. 'Ἠκουσά του λήγοντος, οὐ δοκῶ κλύειν,	| - | - | - | - | - | - | - |
πισσοῦς προσελθὼν, ἴδθα δὲ παλαιότεροι	| - | - | - | - | - | - | - |
θάσσουσι, σιμῶν ἀμφὶ Πιρηνίης ὕδαρ.	| - | - | - | - | - | - | - |
ὥς τοῦσδε παῖδας γῆς ἱλῶν Κορινθίας	| - | - | - | - | - | - | - |
ξὺν μητρὶ μέλλει τῆσδε κοίρανος χθονὸς 70	| - | - | - | - | - | - | - |
Κρίων. 'Ὁ μέντοι μῦθος, ἐι σαφὲς ὦδε	| - | - | - | - | - | - | - |
ὅκω εἶδα· βουλοίμην δ' ἂν ὅκω εἶσαι τόδε.	| - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

ὦστα ἱμεῖς ὑπῆλθε με λῖξαι τὴ γῆ καὶ οὐρανῷ, μολοῦσαι διῆρε, τύχας δισκοίης. ΠΑΙ. Γὰρ ἡ τάλαινα παύεται ὥκω γόνυ; ΤΡΟ. Ζήλῳ σὲ πῆμα ἐν ἀρχῇ, καὶ οὐδὲν μῖσον. ΠΑΙ. Ὡ μῦρος, ἐι χρεῖ εἴπω τόδε δισπότης, ὥς οἶδε οὐδὲν πατέρων κακῶν. ΤΡΟ. Δὲ τί ἐστιν, ὦ γυναιεῖ; Μὴ φθόνι φράσαι. ΠΑΙ. Οὐδέν' καὶ μετήγων τὰ πρόσθ' ἱερμήνα. ΤΡΟ. Πρὸς γυνίου μὴ κρύπτει σύνδουλοι σίθει; γὰρ θύσσομαι σίγει πέρι τόδε, ἐι χρεῖ. ΠΑΙ. Οὐ δοκῶ κλύειν ὑποκούσας του λήγοντος, προσελθὼν πισσοῦς, δι ἴδθα παλαιότεροι θάσσουσι ἀμφὶ σίμῳ ὕδαρ Πιρηνίης, ὥς Κρίων κοίρανος τῆσδε χθονὸς μέλλει ἵλας τοῦσδε παῖδας ξὺν μητρὶ Κορινθίας γῆς. 'Ὁ μέντοι μῦθος, ἐι σαφὲς ὦδε εἶδα· δι ἂν βουλοίμην τόδε εὖ εἶσαι.

TRANSLATION.

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

TUTOR. So the unfortunate woman ceases not-yet from her moans? NURSE. I commend you: the harm in its commencement, and by-nomans half-at-its-worst! TUTOR. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

NURSE. But what is it, O aged-man? Scruple not to tell me.

TUTOR. Nothing: and I repent of the words before uttered.

NURSE. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

TUTOR. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Piréné, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of μολοῦσαι we find μελοῦσαι in several of the best MSS. This reading, if by μ' ὑπῆλθε we understand ὑπῆλθε μὲν, is correct. Still, however, it is a nice distinction.

58. παύεται γόνυ, ceases from sorrow.

60. Αἶδνα very corruptly, and entirely against the sense, printed δισπότης.

66. Ἠκουά του λήγοντος, I heard some-one speaking: here του is put for τοῦ. After κλύειν understand ἵστα, the words: thus, ἐν ἐνδὲν κλύειν τὰ ἵστα τοῦ λήγοντος, not appearing to listen to the words of the speaker—not appearing to hear.

67. For παλαιότεροι most editions, and I believe all MSS., have παλαιότεροι.

ΤΡΟ. Καὶ ταῦτ' ἴασι παῖδας ἐξανίξεται	
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει;	
ΠΑΙ. Παλαιὰ καινῶν λείπεται κηδευμάτων,	75
κὺνκ ἔστ' ἐκείνος τοῖσδε δύμασι φίλος.	
ΤΡΟ. Ἀπώλεσθ' ἄρ', εἰ κακὸν προσοίσομαι	
νῖον παλαίῳ, πρὶν τὸδ' ἐξητληκίαι.	
ΠΑΙ. Ἀτὰρ σύγ', οὐ γὰρ καιρὸς ἰδῖναι τάδε	
δίσκοναι, ἡσύχαζε, καὶ σίγα λόγον.	80
ΤΡΟ. ὦ τίκν', ἀκούεθ' ὅως εἰς ὁμᾶς πατὴρ;	
Ὅλοιτο μὲν μὴ, δισπότης γὰρ ἔστ' ἡμῶς,	
ἀτὰρ κακὸς γ' ὦν εἰς φίλους ἀλίσκεται.	
ΠΑΙ. Τίς δ' οὐχὶ θνητῶν; Ἄρτι γιγνώσκεις τόδε,	
ὅς πᾶς τις αὐτὸν τοῦ πύλλας μᾶλλον φιλεῖ,	85
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν,	
εἰ τοῖσδε γ' ἐνὶ ἡς οὐκ' οὐ στίργει πατὴρ;	
ΤΡΟ. Ἴτ', εἰ γὰρ ἔσται, δυνάμειν ἴσων, τίνα.	

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Καὶ ἴασι ἐξανίξεται παῖδας πάσχοντας ταῦτα, εἰ καὶ ἔχει διαφορὰν μητρὶ; ΠΑΙ. Καὶ νῦν κηδευμάτων παλαιὰ λείπεται, καὶ ἐκείνος οὐκ ἔστι φίλος τοῖσδε δύμασι. ΤΡΟ. Ἀπώλεσθα ἄρα, καὶ προσοίσομαι νῖον κἄν παλαίῳ, πρὶν ἐξητληκίαι τῷδε. ΠΑΙ. Ἀτὰρ σίγα ἡσύχαζε, καὶ σίγα λόγον, γὰρ οὐ καιρὸς δισκόναι ἰδῖναι τάδε. ΤΡΟ. ὦ τίκνα, ἀκούετ' ὅπως πάτερ εἰς ἡμᾶς; Μὴ μὲν οἴοιτο, γὰρ ἔστι ἡμῶς δισπότης, ἀτὰρ γὰρ ἀλίσκεται οὐ κἄν τις φίλος. ΠΑΙ. Δὲ τις θνητὸς οὐκ; Ἄρτι γιγνώσκεις τόδε, ὅς πᾶς τις φίλος αὐτῶν μᾶλλον τοὺς πύλλας, ἢ μὴ δικαίως, καὶ ἢ δι' ἡμῶν κέρδους, καὶ γὰρ πάτερ οὐ στίργει τοῖσδε ὥσπερ ἑαυτῶν; ΤΡΟ. Ἴτ', τίνα, εἰσὶν δυνάμειν, γὰρ ἔσται ἴσων.

TRANSLATION.

NURSE. And will Jason endure that his sons suffer such-treatment, even although he has a difference with the mother?

TUTOR. Through new connections the old are deserted, and he is no-longer friendly to this family.

NURSE. We are ruined then, if we add a fresh calamity to the old, before it is got-over.

TUTOR. But do thou be quiet, and keep-secret the report; for there is no occasion for our mistress to know-of these-rumors.

NURSE. [To the Children.] O children, do ye hear what your father is towards you? [To herself.] Yet may he not perish, for he is my master—but really he is proved to be treacherous to his friends.

TUTOR. And who of mortals is otherwise? Is it only now thou art learning this, that every one loves himself better than his neighbour; some indeed with justice: though others again, for advantage—if so it be their father likes not these, through-his-fondness-of a bridal-bed?

NURSE. Go, children, into the palace—for all will be well.

73—74. ταῦτα πάσχοντας, *them suffering these things*, which is agreeable to the Greek idiom, but insipid in English.

75. παλαιά, *understand κηδευμάτων*.

76. ἐξητληκίαι, see ἐξητλήω, *exhaustio*.

83. ἀλίσκεται, *is clearly-convicted: ὁ κακός, being a bad man, that is, of being a bad man—an Anglicism*.

85. In all the editions of Porson's

Medæa, which I have yet seen, πύλλας is without an accent; but this omission I consider an error of the press, like *πιστω* for *πιστιν*, line 22; or *ἴσων*, line 58.

86. δικαίως, *justly: κέρδους χάριν, for the sake of advantage or gain*.

87. στίργει, *I embrace with natural affection, or with natural fondness: ἴσωναι ἑνὶ, for the sake of a bed*.

Σὺ δ' ὡς μάλιστα τοῖσδ' ἐρημώσας ἔχει,
καὶ μὴ πύλαζε μητρὶ δυσθυμούμην.
Ἦδη γὰρ ἴδον ὄμμα νιν ταυρουμίνην
τοῖσδ', ὡς τι δρασίουσαν, οὐδὲ παύσεται
χόλου, σάφ' ὅϊδα, πρὶν κατασπῆσθαι τίνα·
ἔχθρους γι μίττοι, μὴ φίλους δράσιναι τι.

90 | υ - | υ - | υ - | υ - | υ - | υ -
| - | - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -

ΜΗΔΕΙΑ.

Δύστανος ἐγὼ, μάλῃα τι πόνει,
ὦ μοί μοι, πῶς ἂν ὀλοῖμαι;
ΤΡΟ. Τὶδ' ἐκείνο, φίλοι παῖδες· μάτῃς
κινεῖ κραδίαν, κινεῖ δὲ χόλον.
Σπιέσασθι θάσσον δόματος ἴσον,
καὶ μὴ πύλασθ' ὄμματος ἐγγυῖ,
μηδὲ προσίλθ' ἄλλὰ φυλάσσοιθ'
ἄγχιον ἦθος, στυγερὰν τι φύσιν
φρενὲς, ἀυθάδους.

95 | - | υ - | υ - | υ - | υ - | υ -
| - | - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
100 | - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| - | υ - | υ - | υ - | υ - | υ -
| υ - | υ - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

Δε συ ἔχει τώσδε ὡς μάλιστα ἐρημώσας, καὶ μὴ πύλαζε δυσθυμούμην μητρὶ. Ἦδη γὰρ ἴδον νιν ταυρουμίνην ὄμμα τώσδε, ὡς δρασίουσαν τι, οὐδὲ παύσεται χόλου, σάφ' ὅϊδα, πρὶν κατασπῆσθαι τίνα. Γι μίττοι δρασίναι τι ἔχθρους, μὴ φίλους. ΜΗΔ. Δύστανος ἐγὼ, τι μάλῃα πόνει, ὦ μοί μοι, πῶς ἂν ὀλοῖμαι; ΤΡΟ. Τὶδ' ἐκείνο, φίλοι παῖδες· μάτῃς κινεῖ κραδίαν, κινεῖ δὲ χόλον. Σπιέσασθι θάσσον ἴσον δόματος, καὶ μὴ πύλασθ' ὄμματος ἐγγυῖ, μηδὲ προσίλθ' ἄλλὰ φυλάσσοιθ' ἄγχιον ἦθος, στυγερὰν φύσιν ἀυθάδους φρενὲς.

TRANSLATION.

[To the Tutor.] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of-late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however, execute her purpose, whatever it is, on her enemies, not her friends.
ΜΕΔΕΑ. [Within.] Wretch! that I am! And broken-down by mis-fortunes! Woe! me! O me! How can I destroy-myself?

NURSE. There it is, dear youths:—your mother is rousing her cho-ler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

89. *ἐρημώσας*, having conveyed them to solitude—to privacy—to retirement.

91. *ταυρουμίνην ὄμμα*, putting on, as to her eye, a bull's fierceness.

93. *κατασπῆσθαι*, I rush impetuously.

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapæstic dimeter, each *syzygy* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapæstic systems are much more har-monious than when otherwise; such are verses 98, 99, 100, and 102, in this page. An exception, however, may be made

in the paræmiac or anapæstic dimeter catalectic, in which the third foot, and even the second need not end with a word. In general the third foot of a paræmiac should be an anapæst, yet S6-phocles, Cœd. Tyr. 1311, has a spondee, and Æschylus, Pr. Vinet. 117, a pro-cleusmatic. The last syllable of every anapæstic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse: hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.
100. *ὄμματος ἐγγυῖ*, literally, near her eye, that is, into her presence.

103. *ἀυθάδης*, arrogant, self-willed.

ἴτε νῦν, χρεῖσθ' ὡς τάχως ἴδω.
 Δῖλον δ' ἄρχῃς ἐξαιρέμην
 εἶφος ἐμωγῆς. ὡς τάχ' ἀνάψαι
 μίξοι θυμῷ τί πούτ' ἐργάζεται
 μεγαλόπλαγχτος, δυσκατάπαυστος
 ψυχῇ, δαχθίῃσα κακοῖσιν;
 ΜΗ. Ἄϊ αἰ αἰ αἰ,
 ἴπαθαι τλάμων, ἴπαθαι μεγάλην
 ἄξι' ὀδυμῶν· ὃ καταράται
 παῖδες ὀλοσθὶ στυγερῆς μητρὸς
 ζῶν πατρί, καὶ πᾶς δόμος ἔρρει.
 ΤΡΟ. Ἰὼ μοι μοι, ἰὼ τλάμων.
 Τί θ' σοὶ παῖδες πατρὸς ἀμπλακίας
 μετίχουσι; Τί τοῦσδ' ἔχθεις; Οἴμοι,
 τέκνα, μή τι πάθῃ ὡς ὑπεράλῃ.
 Διὶ δὲ τυράννι λήματα, καὶ πῶς
 ὀλέγ' ἀρχόμενοι, πολλὰ κρατοῦντες.
 χαλιπῶς ἐργὰς μεταβάλλουσιν.

105 | - - | - - | - - | - -
 | - - | - - | - - | - -
 | - - | - - | - - | - -
 | - - | - - | - - | - -
 | - - | - - | - - | - -
 110 | - - | - -
 | - - | - - | - - | - -
 | - - | - - | - - | - -
 | - - | - - | - - | - -
 115 | - - | - - | - - | - -
 | - - | - - | - - | - -
 | - - | - - | - - | - -
 | - - | - - | - - | - -
 120 | - - | - - | - - | - -
 | - - | - - | - - | - -

THE ORDER, AND ENGLISH ACCENTUATION.

ἴτε νῦν, χρεῖσθ' ὡς ὡς τάχως. Διὶ δῖλον εἶφος ἀνάψαι ἐξαιρέμην ἄρχῃς ὡς τάχ' ἀνάψαι μίξοι θυμῷ τί πότε μεγαλόπλαγχτος, δυσκατάπαυστος ψυχῇ ἐμωγῆς, δαχθίῃσα κακοῖσιν; ΜΗΔ. Αἰ αἰ αἰ αἰ, τλάμων ἴπαθαι, ἴπαθαι ἄξι' ὀδυμῶν ὃ καταράται παῖδες στυγερῆς μητρὸς ὀλοσθὶ ζῶν πατρί, καὶ πᾶς δόμος ἔρρει. ΤΡΟ. Ἰὼ μοι μοι, ἰὼ τλάμων. Διὶ τι σοὶ παῖδες μετεχούσι ἀμπλακίας πατρὸς; Τί ἔχθεις τοῦσδε; Οἴμοι, τέκνα, ὡς ὑπεράλῃ με παθεῖτε τι. Διὶ λήματα τυράννι, καὶ πῶς ἀρχόμενοι ὀλέγετε, κρατοῦντες πόλλα, μεταβάλλετε ἐργὰς χαλιπῶς.

TRANSLATION.

Go then, proceed-in as fast-as-possible. For it is evident, that the cloud of despair accumulated from the beginning, will very shortly flame-forth with greater vehemence. What then will her mighty implacable soul achieve, exasperated by ills? [*Exeunt Tutor and the two Children.*]

MEDEA. [*Within.*] Alas! alas! alas! alas! I, a wretch, have endured—have endured treatment deserving of unbounded lamentation. Oh! ye accursed offspring of a disconsolate mother, may ye perish with your father, and may the whole house sink-in-ruin.

NURSE. [*To herself.*] Woods me! O Me! Oh! unhappy me! But why are your boys made partakers of their father's misconduct? Why hate you them?

Woods me, children, how I grieve-above-measure, lest ye suffer harm. Cruel are the dispositions of princes, who, as it were, controlled in few things, absolute in many, remit their stern-purposes with-difficulty!

105. Musgrave conjectured δαδ' ὃ, without (as Porson very justly observes) any apparent necessity. *Ἐξαιρέμην*, raised or up-lifted.

106. ἀνάψαι, will blaze forth, 3. sing. 1. fut. ind. act. of ἀνάπτω, accendo.

109. δαχθίῃσα, gnawed or bitten—see δάκνω. This verse is a parœmiac, and the next, an anapaestic monometer.

119. ἄξι', things worthy; μεγάλην ὀδυμῶν, of great wailings.

118. πᾶσιν, 2. pl. 2. aor. subj. act. of πάσχω, I suffer.

119. καὶ, I have here rendered who, which seems to be the true meaning, since ἀρχόμενοι, and κρατοῦντες agree with τέκνα understood, and not with λήματα. Literally, and as if controlled.—

Τὸ δ' ἄρ' ἰθὺςθαι ζῆν ἐκ' ἰουσι
 κριῖσσαν ἴμουγ' ἔνν, ἢ μὴ μεγάλως,
 ἔχρως γ' ἰὴ καταγαράσσειν.
 Τῶν γὰρ μετρίων, πρῶτα μὲν, ἱππῶν
 125 τῶνομα νῆα, χρεῖσθαι τι μακρῷ
 λῆστα βροτοῖσιν τὰ δ' ὑπεβάλλουσ'
 οὐδὲνα καιρὸν δύναται θιάταις·
 μίζους δ' ἄτας, ὅταν ἐργισθῇ
 130 δαίμων, οἰκίαι ἀπίδων.

ΧΟΡΟΣ.

Ἐκλυον φωνᾶν, ἔκλυον δὲ βοᾶν
 τᾶς δυστάτου Κολχίδος·
 οὐδὲ περ ἥτις; Ἄλλ', ὃ γεραιά,
 λίσσ' ἐκ' ἀμφιπόλου γὰρ ἴσω
 135 μιλᾶσθαι βοᾶν ἔκλυον
 οὐδὲ συνήδομαι, γύναι,
 ἄλγισι δάματι,
 ἵππ' μὴ φίλια κίερανται.

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' ἑκα το ἰθὺςθαι ζῆν ἐκ' ἰουσι κριῖσσαν ὡς εἰς ἀμολα καταγαράσσειν ἔχρως γα, ἢ μὴ
 μεγάλως. Γαρ μὴ πρῶτα εἶπω το ἴνομα τῶν μετρίων νῆα, τι χρεῖσθαι μάκρον λῆστα βρο-
 τοῖσι δι τα ὑπεβάλλοντα οὐδνα καιρὸν δύναται θιάταις δι δαίμων, ὅταν ἐργισθῇ, ἀπιδων
 οἰκίαι μίζους ἄτας. ΧΟΡΟΣ. Ἐκλυον φωνᾶν, δι ἔκλυον βῶαν ἐκ ἴσω μιλᾶσθαι ἀμφιπόλου ὡς συνήδομαι,
 γύναι, ἄλγισι δάματι, ἵππ' μὴ φίλια κίερανται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-aplendor. For really, first-and-foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

CHORUS. [*Entering.*] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [*To the Nurse.*] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. ἰθὺςθαι, the infinitive mood taken substantively: ζῆν, in the Doric dialect, for ζῆν, pres. inf. act. of ζῆμι, I live.

126. νῆα, conquers; the phrase may be rendered thus: the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.

127. τὰ ὑπεβάλλοντα, things too excellent—over-prosperous-circumstances.

128. οὐδὲνα καιρὸν δύναται, can at no time.

130. ἀνιδων μίζους ἄτας, hath given-in-return the greater disasters.

133. This verse is a *proclitic* di-

and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambi in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. Κίερανται, are being mingled or confounded together. The final letter of φῶμα is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It —, however, be scanned differently.

ΤΡΟ. 'Οὐκ ἰσὶ δέ μοι· φροῦδα γὰρ ἦδη		|--υυ--||--υυ|--
τάδ'· ὃ μὲν γὰρ ἔχει λίκτρα τυράννου·	140	υυ--|υυ--||--υυ|--
ἢ ὧς ἐν θαλάμοις τάκῃ βιοτᾶν		|--υυ--||--υυ--
δίσκοινα, φίλῳ ὀυδινὸς ὀυδὶν		|--υυ--||--υυ--
παραβαλπομένα φρίκα μύθοις.		υυ--|υυ--||--υυ--|*
ΜΗ. 'Αἴ· αἴ· διὰ μου κεφαλᾷς φλᾷξ οὐρανία		|--υυ--|υυ--||--υυ--
βαίῃ· τί δέ μοι ζῆν ἔτι κέρδος;	145	|--υυ--||--υυ|--
Φιῦ φιῦ θανάτῳ καταλυσάμεν,		|--υυ--||--υυ|--
βιοτᾶν στυγερὰν προλιπούσα.		υυ--|υυ--||--υυ--|*

ΧΟ. "Αἴς, ὦ Ζεῦ, καὶ γὰρ, καὶ φῶς,	[Στροφά.]	|--υυ--||--υυ|--	α'
ἰαχᾶν, οἷον ἂ δούτατος		υυ--|--||--υυ|--	β'
μῆλπι νύμφα;	150	|--υυ--||--υυ|--	γ'
Τί σοι ποτὶ τᾷς ἀπλάστου		|--υυ--||--υυ|--	δ'
κόιτας ἔρος, ὦ ματαία,		|--υυ--||--υυ|--	ε'
σπύσσι θανάτου τελευτᾶν;		|--υυ--||--υυ|--	ζ'
Μηδὶν τόδε λίσσων·		|--υυ--||--υυ|--	η'
ἰὶ δὲ σὺς πύσις	155	|--υυ--||--υυ|--	θ'
καὶνὰ λήχῃ σιγίζῃ,		|--υυ--||--υυ|--	ι'

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Δέμοι οὐκ ἰσὶ· γὰρ τὰδε ἴδη φροῦδα· γὰρ μὲν ὃ ἔχει λίκτρα τυράννου, δε ἡ δεσποῖνα τέκεται βιοτᾶν ἐν θαλάμοις, παραβαλπομένα φρίκα οὐδὲν μύθοις οὐδὲν φίλῳ. ΜΗ. Αἰ αἰ· οὐράνα φλᾷξ βαίῃ διὰ κεφαλᾷς μου· διὰ τί κέρδος μοι ζῆν ἔτι; Φοῦ φοῦ· προλιπούσα στυγερὰν βιοτᾶν καταλυσάμεν θάνατῳ. ΧΟ. 'Αἴς, ὦ Ζεῦ, καὶ γὰρ, καὶ φῶς, ὡς ἰαχᾶν ἂ δούτατος νύμφα μῆλπι; Τί σοι ποτὶ τᾷς ἀπλάστου σπύσσι σὺ τελευτᾶν θάνατῳ; μῆδιν τόδε λίσσων· τί δὲ σὺς πύσις σιγίζῃ καὶνὰ λήχῃ.

TRANSLATION.

NURSE. The family is no-more—for those-endearments are now vanished:—ay, indeed, he is-enjoying the bed of royalty, but my lady is-wasting-away her life in her chamber—soothed as to her mind in no degree by the words of any of her friends.

MEDEA. [*Within.*] Alas! alas! O lightning of heaven, dart through my skull:—for what advantage is it to me to live longer? [*Groaning loudly.*] Well-a-day! well-a-day! Quitting a miserable existence, I shall find-a-haven in death! [*Screams.*]

CHORUS. Didst thou hear, O Júpiter, and thou Earth, and thou Light, what a shriek the disconsolate spouse uttered?

Why, ever, O infatuated woman, shall thy concern for thy couch deserted, hasten on thee the consummation of death? On no account pray for this:—and though thy husband be occupying a fresh bed,

139—140. Porson tells us, that all MSS. and most editions, have φροῦδα τὰδ' ἴδη· 'ὃ μὲν γὰρ ἔχει λίκτρα τυράννου, to the detriment of both verses. That any detriment accrues to the first verse from φροῦδα τὰδ' ἴδη, is not plain. In the second, for λίκτρα, Aldus gave δῶμα, and Beck retained this reading.

142. ὀυδινὸς ὀυδὶν, two negations in Greek strengthen the denial, contrary to their use in English.

144. 'Αἴ· αἴ· are two extrameter syllables, constituting what Hermann would call a BASIS, on this verse; but, properly speaking, they belong not to the metre.

151. ἀπλάστου, not come to, not having a partner. This and the two following verses are acatalectic dimeter ionics à majore.

156. This verse is a choriambic dimeter catalectic, like the following of Horace: *Cur pręperes amando?*

αἶψα τότε μὴ χαράσσω·
Ζεὺς σοι τότε συνδικάσει·
μὴ λίαν τάκου,
δυσμενέα σὲν ἐνέτασ.

|- - - υ| - - - -
|- - - υ| - - - -
|- υ| - - | - ο
160 |- - - υ| - - - -

ΜΗ. Ὁ μεγάλη Θέμι, καὶ πότνι Ἄρτιμι,
λίβυσσ' ἂ πάσχῃ, μεγάλοις ἔρκοις
ἐνδυσμένα τὸν καταράτῃ
πίσι; Ὅι ποτ' ἐγὼ νύμφαν τ' ἰσίδοιμ'
αὐτοῖς μιλάθροισ διακναιομένους·
οἱ γ' ἱμὶ πρόσθεν τολμῶσ' ἀδικεῖν.
Ὡ πάτιρ, ὃ πόλις, ὃν ἀπηνάσθην
ἀισχεῶς, τὸν ἱμὶν κτείνασα κέσιν.
ΤΡΟ. Κλύεθ' οἷα λίγι, κἀπιθεῶται
Θέμιν ἱνκταίαν, Ζῆνά δ' ὃς ἔρκει
διατοῖς ταμίας νυμίσται;
Ὅυκ ἔστιν ὅπως ἔν τιτι μικρῷ
δίσποινα χόλοι καταπαύσει.

|- - - υ| - - υ| - - υ| - - υ|
|- - - υ| - - υ| - - υ| - -
|- - υ| - - υ| - - υ| - -
165 |- - υ| - - υ| - - υ| - - υ|
|- - υ| - - υ| - - υ| - -
|- - υ| - - υ| - - υ| - -
170 |- - υ| - - υ| - - υ| - -
|- - υ| - - υ| - - υ| - -
|- - υ| - - υ| - - υ| - -
|- - υ| - - υ| - - υ| - -

THE ORDER, AND ENGLISH ACCENTUATION.

μη. τότε χαράσσω αἶψα· Ζεὺς συνδικάσει τότε σοι· μη. τάκου λίαν δυσμενέα σοι ἐνέτασ. ΜΗ. Ὁ μεγάλη Θέμι, καὶ πότνια Ἄρτιμι, λιβύσσει ἂ πάσχῃ, ἐνδυσμένα τὴν καταράτῃν πῖσι μεγάλοις ἔρκοις; Οἱ, τί νύμφαν, ἐγὼ πότε ἰσίδοιμι διακναιόμενους αὐτοῖς μιλάθρους· οἱ γὰρ ἱμὶ πρόσθεν τολμῶσι ἀδικεῖν ἡμεῖς. Ὁ πάτερ, ὃ πόλις, ὃν ἀπηνάσθην ἀισχεῶς, κτείνασα τὸν ἡμῶν κέσιν. ΤΡΟ. Κλύετε οἷα λίγι, καὶ ἐπιθεῶται Θέμις ἱνκταίαν, τί Ζῆνα, ὃς ἐρκεῖ διατοῖς ταμίαις νυμίσταις; Ὅυκ ἔστιν ὅπως ἐν τιτι μικρῷ δίσποινα χόλοι καταπαύσει.

TRANSLATION.

be not for that vexed with him—Jupiter will avenge the injustice for thee: fret not above measure, deploring thy consort.

MEDEA. [*Within.*] O mighty Thémis, and adorable Diána, do ye see what I suffer, after having bound my accursed husband by great oaths? Whom, and his bride, may I yet behold torn-to-pieces with their very houses; those truly who dared first to wrong me!

O my father! O my native city! in exile from which I have been basely living, after murdering my brother.

Nurse. [*Feelingly to the Chorus.*] Do ye hear what she says, and how she invokes Thémis to be favourable, and Jove, who is accounted the dispenser of oaths to mortals? This is not as if my mistress were slackening her fury in the smallest degree.

157. χαράσσω, be not self-harrowed, be not chagrined, 2. sing. pres. imp. mid. of χαράσσω, or χαράττω, I furrow-up.

160. δυσμενέα, or δυσμενία, from δύωμαι, I wail, lament or bemoan.

161. Thémis is said to be the first to whom the inhabitants of the earth raised temples. She was the daughter of Cœlus and Terra, and one of the wives of Júpiter. In the age of Deucálion her oracle was famous in Attica. Diána was called Artemis by the Greeks, and her festivals had the name of Artemisia.

164. ἰσίδοιμι, 1. sing. pres. opt. act. of ἰσίδω, I inspect; from ἰς and ἰδω.

167. ἀπηνάσθην, I have lived remote, 1. sing. 1. aor. ind. pass. of ἀπώλω, I cause to migrate. Médæa, when fleeing from her father Æétēs, murdered her brother Absýrtus, in order to detain Æétēs from pursuing her.

172. ἐν τιτι μικρῷ, in any small degree. This and the next line very literally rendered in the Greek order, would be, It is not as how in any little my mistress her rage will abate.

ΧΟ. Πῶς ἂν εἰς ἔψιν τὰν ἀμειψίαν [Ἀντιστροφῇ.]	|-υυ|---||-|υυ--	α'
ἴλθοι, μύθων τ' ἀνταδίδιττον	175 |-|---||-|---	β'
δίξαιτ' ὁμφάν,	|-|---	γ'
ἢ πως βαρύθυμοι ἐργάν,	|-υυ||-υυ--	δ'
καὶ λῆμα φρενῶν μεθείη.	|-υυ||-υυ--	ε'
Μήτοι τό γ' ἱμῶν πρόθυμοι	|-υυ||-υυ--	ζ'
φίλοισιν ἀπίστω·	150 |υ-υυ||- - -	ς'
ἀλλὰ βᾶσά νυ	|-υ|---υυ	θ'
διῦρε πρόθυμοι δίκων	|-υυ-||υ-|-	ι'
ἴξω, φίλα, καὶ τάδ' αὖδά·	|-υυ||-υυ--	κ'
σπιῦσσι, πρὶν τι κακῶσαι	|- - -||υυ--	λ'
τοὺς ἴσων πίθοις	185 |-υ|---||- - -	μ'
γὰρ μεγάλως τὸδ' ἐμαῖται.	|-υυ-||υυ--	ν'

ΤΡΟ. Δράσω τάδ', ἄταρ φόβος, ἢ πίσω	|- -|υυ-||υυ-|- -
δισκονοῖαι ἱμῶν·	|- -|υυ--
μήχθου δι' χάριν τήνδ' ἐπιδόσω,	|- -|υυ-||-υυ|---
καίτοι τοκάδος δίγγμα λαΐνης	190 |- -|υυ-||-υυ|---
ἀποταυροῦται θυμῶσι, ὅταν τις	|υυ-|- -||-υυ|---
μῦθοι προφέρων πίλας ἐμαδῇ.	|- -|υυ-||υυ-|- -

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πως ἂν ἴλθοι εἰς τὰν ἀμειψίαν ἔψιν, τὴ διξάτω ὁμφάν μύθων ἀνταδίδιττον, ἢ πως μεθεὶς βαρύθυμοι ἐργάν, καὶ λῆμα φρενῶν. Γι το ἱμῶν προθύμοι φίλοις μήτοι ἀπίστω βᾶσα ἄλλα, φίλα, πρὶν ὅσον νυ διῦρε ἴξω δίκων, καὶ αὖτά τᾶδε σπιῦσσι, πρὶν κακῶσαι τι τοὺς ἴσων γὰρ τᾶδε πίθοις ἱμῶνται μέγαλως. ΤΡΟ. Δράσω τάδε, ἄταρ φόβος ἢ πίσω ἱμῶν δισκονοῖαι δι ἐπιδόσω τήνδε χάριν μήχθου, καίτοι δίγγμα λαΐνης τῆκαδος ἀποταυροῦται θυμῶσι, ὅταν τις προφέρων μύθων ἐμαδῇ πίλας.

TRANSLATION.

CHORUS. How she would come into our presence, and welcome the sound of the sentiments expressed-by-us, if by-any-means she could lay aside her implacable anger, and the gloomy-tenor of her mind!

But be my zeal for my friends never wanting: [*To the Nurse.*] go then, dear, conduct her hither from out her apartments, and apprise her of this: make haste, before she do some mischief to those within; for this distraction of hers is increased greatly.

NURSE. [*Hesitatingly.*] I will do it, but I fear I can not persuade my mistress; yet will I grant the favour of my exertion, although with the look of a lioness that-has-just-whelped, she fiercely frowns on her attendants, when any one carrying her a message has approached near.

175. ἴδω, 3. sing. 2. aor. opt. act. of ἵκχμαι—μύθων ἀνταδίδιττον, words flowingly addressed to her.

176. δίξαιτο, 3. sing. 1. aor. opt. mid. of δίχχμαι, cápio, excipio, approbo, I accept or receive with approbation.

179. Some attribute this and the next verse to the NURSE, again prefixing ΧΟ. to verse 181.

181. βᾶσα, having gone, nom. sing. fem. 2. aor. part. act. of βαίνω, I go.

182. πρίν, 2. sing. 1. aor. imp. act.

of πορεύω, I make to proceed—I cause to come or to go.

184. For σπιῦσσι Brunck gave σπιῦσαι.

186. Aldus and Lascar have ἐμαδῇ—Brunck edited ἐμαδῇ.

187. ἄταρ φόβος, ἢ πίσω, but there is fear if I can persuade.

190. δίγγμα, accusative after ἀποταυροῦται. For ταυροῦμαι, a very expressive epithet, see the note on verse 91.

191. Lascar, not without the authority of MSS., has ἐν τῇ τις.

Σκαίους δὲ λίγων, κούδι τι σοφοῦς	| - - | υ υ - | - - | υ υ -
τὸς πρόσθε βροτοῦς, οὐκ ἂν ἁμάρτοις,	| - - | υ υ - | - - | υ υ -
δίττις ὄμους ἐπὶ μὲν θαλίαις,	195 | υ υ - | - - | υ υ - | υ υ -
ἐπὶ τ' ἱλαπίναις, καὶ παρὰ δίπτοις	| υ υ - | υ υ - | - - | υ υ - | - -
ἔφροτο, βίον τιρπνὰς ἀκοῆς	| - - | υ υ - | - - | υ υ -
στύγιους δὲ βροτῶν ὑδαὶς λύπας	| υ υ - | υ υ - | - - | - - |
ἰύριτο μούσῃ καὶ πολυχόρδοις	| - - | υ υ - | - - | υ υ - | - -
ῥδαῖς παύειν, ἔξ δ' ὃν θάνατοι,	200 | - - | - - | - - | - - | υ υ -
δαίαι τε τύχαι σφάλλουσι δόμους.	| - - | υ υ - | - - | υ υ -
καίτοι τάδε μὲν κίρδος ἀκίῳσθαι	| - - | υ υ - | - - | υ υ - |
μολπαῖσι βροτοῦς ἵνα ὧ ἰύδιπτο	| - - | υ υ - | - - | υ υ - | - -
δαίτις, τί μάτην τίνουσι βοάει;	| - - | υ υ - | - - | υ υ -
Τὸ παρὶ γὰρ ἔχην τίρψιν ἀφ' αὐτοῦ	205 | υ υ - | υ υ - | - - | υ υ - | - -
δαίτης πλήρωμα βροτοῖσιν.	| - - | - - | - - | υ υ - | υ υ -
ΧΟ. Ἰαχὰν αἶον πολύστονον γένος	| υ υ - | υ υ - | - - | υ υ - | - - | υ υ -
λιγυρὰ ὧ ἄχια μογιρὰ βοᾷ	| υ υ - | υ υ - | υ υ - | υ υ - | υ υ -
τὲν ἐν λίχῃ προδόταν κακόνυμφον	| υ υ - | υ υ - | υ υ - | υ υ - | υ υ -

THE ORDER, AND ENGLISH ACCENTUATION.

Δε αὖ οὐκ ἁμάρτοις, λίγων τοὺς βρότους πρόσθε σκαίους, καὶ οὐδαί τι σοφοῦς, ὅστις ἐφροτο ὄμους, ἀκοῆς τίρπνας βίον, ἐπὶ θαλίαις μὲν, τε ἐπὶ ἱλαπίναις, καὶ παρὰ δίπτοις διότις ὄφροτο ἔφροτο παύειν μούσῃ καὶ πολυχόρδους ῥδας στύγιους λύπας, ἔξ δ' ὃν θάνατοι, τί δαίαι τύχαι σφάλλουσι δόμους. Καίτοι τάδε μὲν ἀκίῳσθαι βρότους τάδε μολπαῖσι, κίρδος διὰ τι τινούσι βίον μάτην, ἵνα δαίτις τίνουσι βοάει; Γὰρ τοῦ κέρου πλήρωμα δαίτης ἔχην ἀπὸ αὐτοῦ τίρψιν βροτοῖσι. ΧΟ. Ἰαχὰν αἶον πολύστονον ἰαχὰν γένος διὰ λίγυρα βόη μογιρὰ ἄχια ἐν κακόνυμφον τὸν προδότην λήχῃ.

TRANSLATION.

Now truly you would not err, calling the people of-former-times silly, and in-nowise judicious—those who introduced songs the audible delights of life, at festivals, indeed, and at banquets, and at suppers: whilst no varied of mortals has discovered the means of soothing by music and noed strains, the unrelenting pangs-of-malice, from which murders and direful catástrophēs hurl-ruin-upon families.

And undoubtedly to cure persons in such cases by minstrelsy were gain;—but why raise the voice-of-song in vain, where the banquets are sumptuous? Seeing the present bounty of the feast hath in itself delight to mortals. [*The Nurse proceeds into the Palace to call Médæ.*]

CHORUS. I heard the doleful sound of groans; for shriekingly she calls for bitter vengeance on her faithless mate, the traitor to her bed:

193. Porson has here the following extract from Plutarch: ὅς τὰ γὰρ ἄλλα φίλος ὅς ἔστιν ἡμεῖς ἐπὶ γένει ἐν πένθει, περὶ μουσικῆς νομοθετῶν ὅς ἐπὶ τὰ πένθει καὶ τὰς βαρφοφροῖνας μετακίρμους ὅστις ἐπὶ μὲν γὰρ ὅστις λατὴν ἐφιστάναι διὰ νομῶν ἐκποδισκῶν καὶ ἡρόντα τὴν λόγον, τὰς δὲ τινούσας ἵνα τὴν Διονύσου καταμύξαντας, ἐν παιδῶν μὲν τινούσας.

198. στύγιους λύπας, the-unrelenting-halred pangs—the ceaseless gnawings of malice—the writhings of revenge.

200. ἰύριτο παύειν, hath-found-out how-to-alley—hath discovered how to appease.

206. πλήρωμα παρὸν, the abundance present: παρὸν, nom. sing. neut. pres. part. of πάριμι, ἄδωμι.

207. πολύστονον is likewise found, and seems a better reading. The metre is an anapestic monometer plus an iambic dimeter brachycatalectic. A different mode of scansion, however, may be employed.

208. I conceive λιγυρὰ to agree with μέδεια understood, and μογιρὰ to be the accusative plural neuter, agreeing with ἄχια. This verse is a dimeter iambic, although it contains only one iambus.

Θεοκλυτῇ δ' ἄδικα παθοῦσα
τὰν Ζηνὸς ὀρκίαν Θέμιν,
ἃ νιν ἔβασιν
Ἑλλάδ' ἐς ἀντίπορον
δι' ἄλα νύχιον ἐφ' ἀλμυρὰν
πίπτου κλῆδ' ἀπίραντοι.

210 | υ - | υ - || υ υ υ | υ - || υ
| - | υ - || υ - | υ υ
| - υ υ - || υ
| - υ υ | - υ υ | υ
| υ υ | υ υ υ || υ - | υ -
215 | - | - | υ υ | - υ

ΜΗΔΕΙΑ.

Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων,
μή μοι τι μίμνησθ'· ἵδμε γὰρ πολλοὺς βροτῶν
σιμινοὺς γεγῶτας, τοὺς μὲν ὁμμάτῳ ἄπο,
τοὺς δ' ἐν θυραίοις δι' ἀφ' ἡσύχου ποδὸς
δύσκειαι ἐκτῆσαντο καὶ ξαθυμίας.
Δίκη γὰρ οὐκ ἔιστιν ὀφθαλμοῖς βροτῶν,
ὅστις, περὶ ἄνδρος σπλάγχχνον ἐκμαθὶν σαφῶς,
στιγμῇ διδορκῶς, οὐδὲν ἡδικημένος.
Χρὴ δὲ ξίνοι μὲν κάρτα προσχωρεῖν πόλει,
οὐδ' ἀστὸν ἦναι, ὅστις ἀνυδάης γιγῶς.
πικρὸς πολίταις ἰστὶν ἀμαθίας ὕπο.

| υ - | υ - " υ - | υ - || - | υ -
| - | υ - || - | υ - || - | υ -
| - | υ - || - | υ - || υ υ
| - | υ - || - | υ - || υ υ
220 | - | υ - || - | υ - || υ - | υ -
| υ - | υ - || υ - | υ - || - | υ -
| - | υ - || - | υ - || υ - | υ -
| υ - | υ - || - | υ - || υ υ
225 | - | υ - " υ - | υ - || - | υ -
| υ - | υ - || - | υ υ || υ - | υ υ

THE ORDER, AND ENGLISH ACCENTUATION.

δε παθοῦσα ἄδικα Θεοκλυτῇ Θέμιν ταν Ζήνος, ἔβασιν ἐς Ἑλλάδα ἀντίπορον, διὰ νύχιον ἄλα ἐπὶ ἀπείραντον ἄλμυραν κλῆδα πίπτου. ΜΗ. Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων, μὴ μίμνησθαι τι μοι· γὰρ εἶδα πολλοὺς βροτῶν γεγῶτας σίμινους, τοὺς μὲν ἀπο ὁμμάτων, δι' τοὺς ἐν θυραίοις δι' ἀφ' ἡσύχου ποδὸς ἐκτῆσαντο δύσκειαι καὶ ξαθυμίας. Γὰρ δίκη οὐκ ἐστὶν ὀφθαλμοῖς βροτῶν, ὅστις, περὶ ἐκμαθῆν σαφῶς σπλάγχχνον ἀνδρός, στιγμῇ διδορκῶς, οὐδὲν ἡδικημένος. Δε μὲν χρὴ ξίνοι προσχωρεῖν κάρτα πόλει, οὐδὲ ἦναι ἀστὸν, ὅστις γιγῶς ἀνυδάης, ἰστὶν πικρὸς πολίταις ὑπο ἀμαθίας.

TRANSLATION.

and suffering injustice, she invokes Thémis the daughter of Júpiter, the arbitress-of-vows, who conducted her to Greece on the opposite shore, through the nocturnal brine, over the immense salt streight of the Ocean.

MEDEA. [*Entering.*] Ye Corinthian dames, I am come out from the palace, that ye may not in-anywise attribute-blame to me. For although I have known many of the human race become renowned, some, indeed, remote from view, though others abroad in the world—yet persons of an easy turn acquire-for-themselves reproach, and the imputation-of-indolence. Now since integrity-of-heart is not written in the human eye, he who, before he has thoroughly learnt the disposition of a man, hates him at first sight, is not wronging him.

Wherefore then, it behoves a stranger to conform strictly to custom: nor do I commend a native, who, born with-self-conceit, is unpollite to his fellow-citizens through want-of-knowing-better.

214. Porson has here of three verses made two—viz. this and the following. Each of the three consisted of six syllables, reading κλῆδ', instead of κλῆδ'.

215. I suspected ἀπίραντοι to be a typographical error for ἀπείραντοι.

217. μίμνησθαι, 2. pl. pres. subj. act. of μίμνημαι, I blame, upbraid, or reproach.

219. ἡσύχου ποδὸς, literally, of easy foot.

220. ἐκτῆσαντο, 3. pl. 1. aor. ind. mid. of κτάσμαι, I gain possession.

221. δὴν οὐκ ἔστιν ὀφθαλμοῖς βροτῶν, justice is not inherent in the eyes of mortals. Juvenal says, *Fronti nulla fides*.

223. διδορκῶς, nom. sing. c. g. perf. part. mid. of δίδωμι, I behold.

225. ἦναι, 1. sing. 1. aor. ind. act. of αἶνω, I praise or commend.

Ἔμοι δ' αἰλῶται πρᾶγμα προσπίσθι τόδε	| - | - | - | - | - | - | - |
ψυχὴν διόφθαρι· οἰχομαι δέ, καὶ βίου	| - | - | - | - | - | - | - |
χάριν μεθεῖσα, καταθανῖν χρεῖζω, φίλαι.	| - | - | - | - | - | - | - |
Ἐν δ' γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς,	230 | - | - | - | - | - | - | - |
κάκιστος ἀνδρῶν ἐκδίδωχ' ὀδυρὸς πόσις.	| - | - | - | - | - | - | - |
Πάντων δ' ὅσ' ἴστ' ἱμψυχα, καὶ γιγμένη ἔχει,	| - | - | - | - | - | - | - |
γυναῖκες ἰσμὶν ἀθλιώτατος φυτόν.	| - | - | - | - | - | - | - |
Ἄς πρῶτα μὲν δι' χρημάτων ἐπιβολῇ	| - | - | - | - | - | - | - |
πόσιν πείσθαι, δισπότην τε σώματος	235 | - | - | - | - | - | - | - |
λαθεῖν· κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν.	| - | - | - | - | - | - | - |
Καὶ τῷδ' ἄγων μέγιστος, ἢ κακὸν λαθεῖν,	| - | - | - | - | - | - | - |
ἢ χρηστόν· οὐ γὰρ ἐυκλείης ἀπαλλαγὰί	| - | - | - | - | - | - | - |
γυναίξιν, οὐδ' οἷόν τ' ἀνίστασθαι πόσιν.	| - | - | - | - | - | - | - |
Ἐἰς καινὰ δ' ἦθρ καὶ τόμους ἀφιγμένην,	240 | - | - | - | - | - | - | - |
δαῖ μάντιν ἱῶναι, μὴ μαθοῦσαι οἰκοθῆναι,	| - | - | - | - | - | - | - |
ὅτῃ μάλιστα χρεῖσται ξυνιούσῃ.	| - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

Τὸδε πρᾶγμα δε προσπίσθι αἰλῶται διόφθαρε ψυχὴν. Δε, φίλαι, οἰχομαι, καὶ μεθεῖσα χάριν βίου, χρεῖζω κατάθαναι. Γὰρ ὁ ἴμος πόσις ἐν ᾧ πάντα ἐν μοι, γιγνώσκεις καλῶς, ἐκδίδωκε κακίστος ἀνδρῶν. Δε πάντων ἔσα ἴσθι ἱμψυχα, καὶ ἔχει γιγμένη, γυναῖκες ἰσμὶν ἀθλιώτατος φυτόν. Ἀς δὲ μοι πρῶτα ἐπιβολῇ χρημάτων πείσθαι πόσιν, τε λάβειν δισπότην σώματος τοῦτο γὰρ κακὸν ἄλγιον ἐστὶ κακόν. Καὶ ἐν τῷδε μεγίστος ἄγων, ἢ λάβειν κακόν, ἢ χρεῖστον· γὰρ ἀπάλλαγαί οὐκ ἐυκλείης γυναίξιν, τε οὐδὲ οἷον ἀνίστασθαι πόσιν. Δε ἀφιγμένη ἐς καινὰ ἦθρ καὶ τόμους, δε εἶναι μάντιν, μὴ μαθεῖσαι οἰκοθῆναι, ὅτῃ ξυνιούσῃ μάλιστα χρεῖσται.

TRANSLATION.

This disaster, however, which-has-befallen me unexpectedly, has distracted my soul. Yes, my friends, I am-driven-to-desperation, and having-relinquished the pleasure of life, I long to be dead. For my husband, in whom was my all, you know it well, has turned-out-to-be the worst of men.

[Certainly, of all creatures that are animate, and have intellect, we women are the most wretched breed. On whom it-is-incumbent, indeed, first, with excess of wealth, to purchase a husband—next to receive him lord of our person:—

Here faith is a grievance still worse than grievance. Besides, there is in the affair the greatest risk, whether to get a bad or a good man; for divorces are not creditable to women, and it is not possible to repudiate the husband. Wherefore, in-passing to new habits and laws, it is necessary to be a prophetess, not having learnt in-the-house-with-him, what sort of yoke-mate one will most likely have-to-deal-with.

227. προσπίσθι, having-assailed, nom. sing. neut. 2. aor. part. act. of προσπίπτω.

229. μεθεῖσα, nom. sing. fem. 2. aor. part. of μεθίστημι, I dismiss. Καταθανῖν for καταθανῖν, 2. aor. inf. act. of καταθνήσκω.

230. γιγνώσκεις is the emendation of Musgrave. Reiske edited γίγασθαι—Canter, γιγνώσκω—and Brunck γιγνώσκων καλῶς for γιγνώσκων καλῶς, which last is the more common reading.

236. κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν,

for of the evil this even the worse evil, but I understand the meaning of the phrase to be as I have translated it. Musgrave gave τοῦτί γ'. Aldus and Lascaris have τοῦτ' ἔτ'.

239. ἀνίστασθαι, 1. aor. inf. mid. of ἀνίστημι, recūsco, revēdō.

240. ἀφιγμένην, see ἀφικνέμαι.

242. χρεῖσται, 3. sing. 1. fut. ind. mid. of χρέομαι, I make use of, or I deal-with. For ἔτη Musgrave conjectured ἔτη.

Κὰν μὲν τὰδ' ἡμῖν ἐκπονουμέναισι·	|-|-|v-||-|v-|v-|v-|
πόσις ξυνοικῇ, μὴ βία φέρειν ζυγόν,	|v-|v-|v-||-|v-|v-|v-|
ζηλωτὸς αἰών· εἰ δὲ μὴ, θανάτῳ χρίων.	245 |-|-|v-||-|v-|v-|v-|
Ἄνδρ' δ', ὅταν τοῖς ἔνδοι ἀχθῇται ξυγόν,	|v-|v-|v-||-|v-|v-|v-|
ἔξω μολῶν ἵπταυσι καρδίᾳς ἄσπον,	|-|-|v-||v-|v-|v-|v-|
ἢ πρὸς φίλον τιν', ἢ πρὸς ἡλικίας τραπέις·	|-|-|v-||v-|v-|v-|v-|
ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.	|-|-|v-||-|v-||-|v-|
Λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυνοι βίον	250 |v-|v-|v-||-|v-||-|v-|
ζῶμεν κατ' οἴκους, οἱ δὲ μάρανται δορί·	|-|-|v-||-|v-||-|v-|
κακῶς φρονοῦντες, ὡς τρεῖς ἀν' παρ' ἀσπίδα	|v-|v-|v-||v-|v-|v-|v-|
στῆναι· Δίλοισι' ἀν' μάλλοι, ἢ τι κτεῖν ἄπαξ.	|-|-|v-||-|v-||v-|v-|
Ἄλλ' οὐ γὰρ αὐτὸς πρὸς σὶ καμ' ἤκει λόγος·	|-|-|v-||-|v-||-|v-|
σοὶ μὲν πόλις θ' ἢδ' ἰστί, καὶ πατέρος δέμοι,	255 |-|-|v-||-|v-||v-|v-|
βίου τ' ἐπισης, καὶ φίλων κοινωνία·	|v-|v-|v-||-|v-||-|v-|
ἰγὼ δ' ἔρημος, ἀπολις οὖσα, ὑβρίζομαι	|v-|v-|v-||v-|v-|v-|v-|
πρὸς ἀνδρὸς, ἐκ γῆς βαρβαρίου λαλῆσμένῃ,	|v-|v-|v-||-|v-||v-|v-|

THE ORDER, AND ENGLISH ACCENTUATION.

Και μὲν ἡμεῖς ἐκπονουμέναισι τὰδε ἐν, αἰὼν ζηλωτὸς, ἀν' πόσις ξυνοικῇ μὴ φέρειν ζυγὸν βία· δι' εἰ μὴ, θάνατῳ χρίων. Δὲ ἀνδρ', ὅταν ἀχθῇται ξυγόν τοῖς ἐνδοῖς, ἵπταυσι, μὴδ' ἔξω, ἄσπον καρδίᾳς, τραπέις ἢ πρὸς τίνα φίλον, ἢ πρὸς ἡλικίας δι' ἀνάγκη ἡμῖν βλέπειν πρὸς μίαν ψυχὴν. Δὲ λεγούσι ἡμᾶς, ὡς ἀκίνδυνοι βίον κατὰ οἴκους, οἱ δὲ μάρανται δορί· φρονοῦντες κακῶς, ὡς ἀν' ἀσπίδα, ἢ τι κτεῖν ἄπαξ. Ἄλλα γὰρ ὁ αὐτὸς λόγος οἱ καὶ πρὸς σὺ καὶ ἡμεῖς· μὲν σοὶ ἰστί· τὴν ἡδὲ πόλιν, καὶ δέμοι πατέρος, τὴν σὴν βίον, καὶ κοινωνία φίλων· δι' ἐγὼ, ἔρημος, ἀπολις οὖσα, ὑβρίζομαι πρὸς ἀνδρὸς, λαλῆσμένῃ ἐκ βαρβαρίου γένους.

TRANSLATION.

And yet to us, managing these matters properly, life is delightful, if the husband live without imposing the yoke with severity:—but if not, death is preferable.]

Now, a man, when he is weary of the sameness of things at home, finds-a-cure, by stepping abroad, for the heaviness of his heart, in the company either of some friend, or of his-equals-in-age; whereas it is requisite in us to look-up to one individual.

But they say of us that we lead an easy life within-doors, whilst they are engaged with the spear;—judging falsely, for-as-much-as I should chuse rather to muster thrice with the spear, than be-in-parturition once. Howbeit, the same argument applies not to you and to me:—since-indeed ye have this city, and the mansions of your father, and the enjoyment of life, and the social-communion of your friends—but I, forsaken—a cityless being—am contumaciously-cast-off, by my husband—brought hither-as-a-prize from a foreign realm,

243. ἐκπονουμέναισι, dat. pl. fem. pres. part. mid. of ἐκπίνωμαι, I accomplish with difficulty. Lascar has κίν.

246. ξυγόν τοῖς ἐνδοῖς, partaking of the things within. ξυγόν, pres. part. of σύνιμι or ξύνιμι, I am with another.

247. ἵπταυσι, has ceased, and may therefore again cease—a mode of expression very frequent in the Greek and Latin languages. For καρδίᾳς δέμῳ, Aldus has καρδίᾳς χέμῳ, and Musgrave καρδίαν δέμῳ.

Lascar from five MSS. gave καρδίᾳς δέμῳ.

248. τραπέις, having turned to, or had recourse to. Aldus has φέμῳ.

253. στῆναι, 2. aor. inf. of ἵστημι, I stand or am stationary.

255. Literally, to you indeed is both this city—and your father's houses.

258. λαλῆσμένῃ, nom. sing. fem. perf. part. pass. of λαίω, I snatch, or obtain; pass. λαίσομαι vel λήξομαι, I am made a prey of—I am pillaged or plundered.

ὅν μητρί', οὐκ ἀδελφῶν, οὐχὶ συγγενῶ,	
μεθορμίσασθαι τῷδ' ἔχουσα συμφερέας.	260
Τοσούτοι δὲν σὺ τυγχάνουσιν βουλῆσθαι,	
ἢ μοι πόρος τις μηχανή τ' ἐξυριθῆ,	
πόσιν δίκη τῷδ' ἀντιτίσασθαι κακῶν,	
τὸν δόντα τ' αὐτῇ θυγατρί', ἢ τ' ἐγώματο,	
σιγῇ γυνὴ γὰρ τᾶλλα μὲν φόβου πλῆα,	265
κακῇ τ' ἐς ἄλκην καὶ σιδήρου ἰσορῶν	
ἔσται δ' ἐς ἐνὶν ἡδικημένη κυρῆ,	
οὐκ ἔστιν ἄλλα φρενὶ μισαιφροντίεα.	
ΧΟ. Δράσω τάδ' ἰνδικῶς γὰρ ἐκτίσει πόσιν,	
Μήδεια, πινυῖν δ' οὐ σε θανμάξω τύχας.	270
Ὅρῶ δὲ καὶ Κρείοντα, τῷδ' αἰακτα γῆς,	
στίχοντα, καινῶν ἀγγελιοὶ βουλευμάτων.	

THE ORDER, AND ENGLISH ACCENTUATION.

ἐχούσα οὐ μήτηρα, οὐκ ἀδελφῶν, οὐχὶ συγγενῶ μεθορμίσασθαι τίσθε συμφερέας. Τοσούτοι οὐκ βουλῆσθαι τυγχάνουσιν σου, σίγην, ἢ τις πόρος τις μηχανή ἐξυριθῆ μοι, ἀντιτίσασθαι δίκῃ πόντῳ τῷδ' ἐκείνῳ, τί τῷ δόντῃ θυγατρία αὐτῇ, τί ἐν ἐγώματ' γὰρ μοι γίνετα ἄλλα πλῆα φόβου, τί κακῇ ἰσορῶν ἐς ἄλκην καὶ σιδήρου δι' ἔσται κόρη ἡδικημένη ἐς αὐτὴν, οὐκ ἄλλα φρενὶ μισαιφροντίεα. ΧΟ. Τάδε δράσω γὰρ ἰνδικῶς, Μήδεια, ἐκτίσει πόσιν, οὐδὲ θανμάξω σε πίνων τύχας. Δὲ καὶ ἴδω Κρείοντα, αἰακτα τίσθε γῆς, στίχοντα, ἀγγελοὶ καινῶν βουλευμάτων.

TRANSLATION.

having neither mother, nor brother, nor any-relative to shelter me from this storm. 'This much, therefore, I shall wish to obtain of you, "That-ye-be-silent," if there be any plan or artifice devised by me to avenge-myself satisfactorily on my husband for these wrongs, and on the giver of his daughter to him, as-well-as on her he-has-taken-to-himself-to-wife:—for although a woman, in other respects, be full of fear, and timid to look on deeds-of-provess and the sword, yet when she becomes the victim-of-injustice in her bed, there is not another disposition more-bent-upon-slaughter.

CHORUS. That I will:—for with justice, O Medæa, you will avenge-yourself on your husband;—nor am I astonished that you grieve at your-altered-condition. [*Looking to one side.*] But here I see Créon, king of this land, advancing—the messenger of new decrees.

260. μεθορμίσασθαι τῷδ' ἐκείνῳ, to conduct me into port from this tempest.

264. ἐγώματο, 3. sing. 1. aor. ind. mid. of γαμίζω. In general the active voice of γαμίζω applies to the husband, in the sense *uxorem ducere*, while the passive voice is appropriated to the wife, and answers to the verb *nubere* of the Latins. Elmsley, therefore, considering ἢ τ' ἐγώματο, as spurious, adopted ἢ τ' ἐγώμηντο, to which Porson does not object, because he thought it probable that Euripides wrote ἢ τ' ἐγώμηντο; and in support of this opinion he quotes verse 290, τὸν δόντα, καὶ γάμιντα, καὶ γαμωμένην. Else he supposes Medæa to speak sarcastically, implying Jason to be ὁ τῆς γυναῖκος, and Glaucō ὁ τοῦ τῶνδ'.

ἢ γυνή. EL. 936. My own view of the matter is different from both, as I conceive the active and passive voices to be as they will have them, but the middle voice to be indifferently applicable to either husband or wife, with one restriction; viz. with an accusative for the former, a dative for the latter.

267. ἡδικημένη κυρῆ, may happen being wronged—may be suffering injustice.

268. ἄλλα φρενὶ μισαιφροντίεα, any other mind more murderous.

269. ἐκτίσει for ἐκτίσῃ, 2. sing. 1. fut. ind. mid. Att. of ἐκτίω vel ἐκτίω. This Attic form Porson acknowledges to be contrary to every edition: but in second persons singular of the indicative passive, -αι is preferably put for -ε.

ΚΡΕΩΝ.

Σὺ, τὴν σκυθρωπὴν καὶ πόσει θυμουμένην	| - | - | - | - | - | - | - | - | - |
Μήδεια, ἵπποι τῆσδε γῆς ἔξω πύρρῃ	| - | - | - | - | - | - | - | - | - |
φυγάδα, λαβοῦσαι δισσὰ σὺν σαυτῇ τέκνῳ, 275	| - | - | - | - | - | - | - | - | - |
καὶ μὴ τι μέλλειν, ὥς ἔγω βραβεύς λόγου	| - | - | - | - | - | - | - | - | - |
τοῦδ' ἱμῖ, κούκ ἄπειμι πρὸς δόμους πάλιν,	| - | - | - | - | - | - | - | - | - |
πρὶν ἂν σὺ γαίης τερέμῳσι ἔξω βάλῃ.	| - | - | - | - | - | - | - | - | - |
ΜΗ. Ἄτ' αἰ παύλης ἢ τάλας ἀπόλλυμαι	| - | - | - | - | - | - | - | - | - |
ἰχθρεὶ γὰρ ἐξίασι πάντα δὴ κάλῳ, 280	| - | - | - | - | - | - | - | - | - |
κούκ ἴσθι ἄτης ἐνπερόιστος ἰχθασί·	| - | - | - | - | - | - | - | - | - |
ἐρήσεμαι δὲ, καὶ κακῶς πάσχωσ' ὄμῳ.	| - | - | - | - | - | - | - | - | - |
Τίνος μ' ἴκασι γῆς ἀποστέλλεις, Κρίσι;	| - | - | - | - | - | - | - | - | - |
ΚΡ. Δίδοικά σ', οὐδὲν εἰ παραμπίχῃ λόγους,	| - | - | - | - | - | - | - | - | - |
μὴ μοι τὴ δράσης καὶδ' ἀνέκιστον κακόν. 285	| - | - | - | - | - | - | - | - | - |
Εὐμβάλλεται δὲ πολλὰ τοῦδε δέϊματος.	| - | - | - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Σὺ, τὴν σκυθρωπὴν, καὶ θυμουμένην πόσει, Μήδεια, ἵππων πύρρῃ ἔξω τῆσδε γῆς, φυγάδα, λαβοῦσαι σὺν σαυτῇ δισσὰ τέκνα, καὶ μὴ τι μέλλειν, ὥς ἔγω εἰμι βραβεύς τοῦδε λόγου, καὶ οὐκ ἀπείμι πάλιν πρὸς δόμους πρὶν ἂν βάλῃ σὺ ἔξω τερέμῳσι γαίης. ΜΗ. Αἰ αἰ, ἢ τάλας ἀπόλλυμαι γὰρ δὴ ἰχθρεὶ ἐξίασι πάντα κάλῳ, καὶ οὐκ ἴσθι ἐνπερόιστος ἰχθασίς ἄτης δι' ἐρήσεμαι, καὶ ὄμῳ πάσχωσ' ὀδυρῶς. Ἐλάτῃ τίνος, Κρίσι, ἀποστέλλεις με γῆς; ΚΡ. Δίδοικα σὺ, οὐδὲν εἰ παραμπίχῃ λόγους, μὴ δράσης τι ἀνέκιστον κακόν παῖδα μου. Δὲ πόλλα εὐμβάλλεται τοῦδε δέϊματος.

TRANSLATION.

CREON. [*Entering.*] Thee, with the gloomy countenance, and enraged against thy husband, Medæa, I command to go out of this realm, a banished woman; taking with thee thy two children—and in nowise to delay;—for I am the awarder of this sentence, and I return not again to my palace till I have driven thee beyond the limits of my kingdom.

MEDEA. [*To herself.*] Alas! alas! I, wretched-woman, am totally undone;—for now-at-least my enemies are stretching every rope against me, and there is not any easy escape from the mischief: but I will speak, though at-the-same-time enduring cruel-treatment. [*To Créon.*] For what reason, Créon, dost thou expel me the country?

CREON. I dread thee, (it is by-no-means necessary to dissemble my words,) lest thou do some mortal hurt to my daughter. Indeed numerous-circumstances coincide-in-support of this fear.

273. σὺ, τὴν σκυθρωπὴν, literally, and very expressively, *thee, the stern-faced*. I referred to this verse, *Phœnissæ*, 1353.

279. ἢ τάλας, *the unfortunate I*.

282. For ἐρήσεμαι some read ἐρήσσομαι. 283. ἴκασι, Attic for ἴκῃσι, poet. for ἰκάντι, dat. sing. of ἰκάνω, *willing*; but it is generally put adverbially, and signifies *for the sake*: hence ἴκασι τίνος, *for the sake of what?* See the Note, *Orest.* 26.

284. δίδωκα, 1. sing. perf. ind. mid. of δίδωμι, *I tremble, or am in trepidation*: παραμπίχῃ λόγους ἰδὼν, *to conceal my words nothing*. Παραμπίχῃν for παραμ-

πίχῃν, a word compounded of *παρα*, *ἀμφι*, and *ἴχω*. The common reading is *παραμπίχῃν*. In compound words an aspirate in a coalescing syllable generally vanishes, as in *ἀμπίχῃν*—of *ἀμφι* and *ἴχω*; but there are many exceptions to this Rule, of which see one in ver. 507.

285. Porson bids us read either *μή μιν τι* with Aldus, or *μή μιν τι* with Lascaris. That *μή μιν τι* is the correct accentuation, there can be no doubt; as the acute accent may extend to three syllables, whereas the circumflex can influence no more than two.

Σοφὴ πύφουκας, καὶ κακῶν πολλῶν ἴδρας,	| υ - υ - || - | υ - υ - | υ - υ -
λοπυῖ δι, λίκτρων ἀνδρὸς ἰσότηρμην.	| - | - | - | - | υ - υ - | υ - υ -
Κλέω δ' ἀπυκλιῶν σ', ὡς ἀπαγγέλλουσι μοι,	| υ - υ - || - | - | - | υ - υ - | υ - υ -
τὸν δέγτα, καὶ γήμαντα, καὶ γαμουμένην	290 | - | - | - | - | - | υ - υ - | υ - υ -
δεάσιν τι ταυτ' οὔτι, πρὶν παθῶν, φυλάξομαι.	| - | - | - | - | υ - υ - | υ - υ - υ
Κρεῖσσιν δέ μοι νῦν πρὸς σ' ἀπὶ χθισθαί, γύναι,	| - | - | υ - υ - | υ - υ - | υ - υ - υ
ἢ μαλθακισθῆθ' ὅστιρμι μέγα στίβιν.	| - | - | υ - υ - | - | υ - || υ - | υ - υ
ΜΗ. Φιῦ, φιῦ	| - -
ὅν νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέω,	| - | - | υ - | υ - | υ - || υ - | υ - υ
ἔβλαψεν δόξα, μεγάλα τ' ἔργασται κακά.	295 | υ - | υ - || υ - υ | υ - | - | - | υ - υ
Χεὶ δ' οὔποθ', ὅστις ἀετὶ φέρων πύφουκ' ἀνδρ,	| - | - | - | - | - | - | - | - | υ - υ -
παῖδας περισσὺς ἐκιδάσκοντο σοφοὺς	| - | - | - || - | - | - | - | - | - | υ - υ -
χωρὶς γὰρ ἄλλας, ἧς ἔχουσιν ἀργίας,	| - | - | - | - | - | - | υ - | υ - | υ - υ -
φθόονι πρὸς ἀστῶν ἀλφάνουσι δυσμενῇ.	| υ - | υ - || - | υ - | - | υ - || υ - | υ - υ
Σκαιώσι μὲν γὰρ καινὰ προσφέρων σιφά,	300 | - γ | υ - | - | - | - | - | υ - || υ - | υ - υ
δόξιος ἀχρηῖος κύν σοφὸς πιφυκίται·	| - | - | υ - | - | - | - | υ - || υ - | υ - υ

THE ORDER, AND ENGLISH ACCENTUATION.

Παράλας σόφης, καί θεός πάλιν κάλει, δι' αὐτοῦ ἰσχυρὰ μύηται λόφος ἄνδρος. Δι' αὐτοῦ σ' ἀνέλεος, ὅς ἀπεκρυλλάσθαι μοι, δρόμον τοῦ βίου, καί γυμνάσιον, τί' οὐ φοβέομαι καὶ ταῦτα πρὸς πάθει. Δι' κρίσεως μοι, γύναι, ἀστυχέεινός σε τοῦ νῦν, ἡ μαλακωθέντος στήθιν' ἔμπελ' ἵσχυρος. ΜΗ. Φευ, φευ ὦ νῦν πρῶτος, Κρίω, ἄλλος πάλιν, δῖος ἰδὲ τίς μοι, τὸ κεχρῆσθαι μέγιστα κάλει. Δι' αὐτοῦ χ' ἔστις ἀπὸς πενήτι' ἀγρίφλοκ' ἐκδιδάσκει μαι, τὰς παρίστοας σόφους· γὰρ χερὶς ἄλλης ἐς ἡρώσας, ἄρνας, ἀλφειοῦσι δ' ἵσχυρος φέβου πρὸς ἄνθρωπον. Γὰρ μοι πρόσθεν καὶα σέβας σπαιοῖτο, δόξης περὶ σῆμας, καί μοι σόφους·

TRANSLATION.

Thou art a sapient-woman, and deeply-versed in many wicked-arts; and exasperated at being deprived of thy husband's bed.] Moreover I hear that thou threatenest (so they report to me) to do the giver-of-the-bride, and him-who-has-wedded-her, and her-who-is-wedded, some-mischief:—therefore will I guard-against this before I suffer. For better is it for me, my lady, to incur-hatred of thee at present, than, having been appeased, to grieve bitterly afterwards.

MEDEA. Alack! alack! Not now for the first time, Créon, but often, has opinion wronged me, and done me much detriment.

So never ought any man, who is prudent, to rear his children excessively erudite: since besides the other-charge, of which they have-the-imputation, waste-of-time, they experience rancorous envy from their fellow-citizens. For though exhibiting new feats-of-skill among the foolish, you will be taken for a simpleton, and not a wise-person;

289. In ἀπυλῖν, Porson has followed Aldus and a plurality of MSS., yet some have ἀπυλῖς, and others ἀπυλῆς. Indeed Brunck, from a MS. in his possession, edited γῶλον δ' ἀπυλῆς.

291. φυλάξομαι, 1. sing. 1. fut. ind.
mid. of φυλάσσω, *I guard or watch.*

293. μαλθακισθῆντι, dat. sing. pass.
1. aor. part. pass. of μαλθακίζω, I soften:

μὴν στίμν, greatly to lament. Lascar, entirely against all sense, has *στίμν*.

294. By printing $\phi\bar{u}$, $\phi\bar{u}$, in a separate line, I have disencumbered this

verse of these two extrameter syllables, which Hermann would call a *Basis*, but which I regard as a deformity or obtrusive protuberance.

297, *instructoribus*, pres. inf. mra. of *instructum*, *I thoroughly instruct*. This middle voice properly applies to the person for whom the instruction is given, the passive voice the person to whom, and the active voice the person who actually instructs.

301. δ . ξὺς πρὸς φαίναι, you will appear to be by nature:—from δαίμων and φύς.

ΚΡ. Λίγυς ἀκούσαι μαλ' ἄκ', ἀλλ' ἴσω φρενῶν	| υ - | υ - || - | υ - || - | υ -
ὀξύνδια μοι, μὴ τι, βουλεύσῃς κακόν·	| - | υ - || - | υ - || - | υ -
τοσσηδὶ γ' ἤσσοι ἢ πάρος πίπκοιθά σοι.	| υ - | υ - || υ - | υ - || υ - | υ -
Γυνὴ γὰρ ἐξύνυμος, ὡς δ' αὐτῶς ἀνὴρ.	320 | υ - | - | υ - || υ - | υ - || - | υ -
ἔξωι φυλάσσειν, ἢ σιωπηλὸς σοφός.	| - | υ - || - | υ - || - | υ -
Ἄλλ' ἔξιθ' ὡς τάχιστα, μὴ λόγους λήγαι·	| - | υ - || υ - | υ - || υ - | υ -
ὡς ταῦτ' ἄραρι, κόνη ἔχεις τέχνην, ὅπως;	| - | υ - || υ - | υ - || - | υ -
μυῖνι παρ' ἡμῖν, οὔσα δυσμενὲς ἱμοί.	| υ - | υ - || - | υ - || υ - | υ -
ΜΗ. Μὴ πρὸς σὶ γούτων, τῆς τι νογάμην κόρης.	325 | - | υ - || - | υ - || υ - | υ -
ΚΡ. Λόγους ἀναλίσκεις· οὐ γὰρ ἂν πείσαις ποτί.	| υ - | υ - || - | υ - || - | υ -
ΜΗ. Ἄλλ' ἐξίλας με, κούδην αἰδίσει λιτάς;	| - | υ - || υ - | υ - || υ - | υ -
ΚΡ. Φίλῳ γὰρ οὐ σε μᾶλλον ἢ δόμονος ἱμού.	| υ - | υ - || υ - | υ - || υ - | υ -
ΜΗ. Ὡ πατρὶς, ὡς σου κέρτα νῦν μνίαν ἔχῃ.	| - | υ - || - | υ - || - | υ -
ΚΡ. Πλὴν γὰρ τίκῃσι, ἔμοιγε φίλταται πόλεις.	330 | - | υ - || υ - | υ - || - | υ -
ΜΗ. Φιῦ, φιῦ· βροτοῖς ἔρωτες ὡς κακὸν μέγα.	| - | υ - || υ - | υ - || υ - | υ -
ΚΡ. Ὅπως ἂν, ὅμαι, καὶ παραστῆσι τύχαι.	| υ - | υ - || - | υ - || - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Λίγυς μάλιστα ἀκούσαι, ἄλλα ἴσω οἰσύνδια φρενῶν μοι, μὴ βουλεύσῃς τι κακόν· γὰρ οἰσύνδια μοι, μὴ τι, βουλεύσῃς κακόν· τοσσηδὶ ἤσσοι ἢ πάρος πίπκοιθά σοι. Γὰρ ἐξύνυμος γυνή, δι' ὡς αὐτῶς ἀνὴρ, μέν φυλάσσειν, ἢ σιωπηλὸς σοφός. Ἄλλα ἔξιθ' ὡς τάχιστα, μὴ λόγους λήγαι, καὶ οὐ ἔχεις τέχνην, ὅπως; μνίαν παρ' ἡμῖν, οὔσα ἱμοὶ δυσμενὲς. ΜΗ. Μὴ, πρὸς γούτων σε, τι τὴς κόρης νογάμην. ΚΡ. Ἀνάλως λόγους· γὰρ ἂν οἴσῃσι πείσαις. ΜΗ. Ἄλλα ἐξίλας με, καὶ αἰδέσῃσι λιτάς οὐδέν; ΚΡ. Γὰρ οὐ φίλῳ σε μᾶλλον ἢ ἱμονος δόμονος. ΜΗ. Ὡ πατρὶς, ὡς κέρτα ἔχῃ μνίαν σου νῦν. ΚΡ. Γὰρ πλὴν τίκῃσι, φίλταται ἐμοίγε πόλεις. ΜΗ. Φιῦ, φιῦ· ὡς μέγα κακὸν ἔρωτες βροτοῖς. ΚΡ. Ὅπως ἂν, ὅμαι, καὶ τύχαι παραστῆσι.

TRANSLATION.

CREON. Thou sayest things soft to be heard—yet inwardly I have fear of mind, lest thou plan something mischievous: and by so much the less than before have I now-confidence in thee. For a hasty-tempered woman, and so likewise a man, is more easy to guard-against, than a reserved crafty-one. But be-gone as quickly-as-possible—hold not forth speeches; seeing this is decreed, and thou hast not art-enough to remain amongst us, being to me offensive.

MEDEA. [*With earnestness.*] Nay, by your beard I entreat you, and by the princess newly-married.—CREON. Thou wastest words: for truly never canst thou persuade me. MEDEA. But will you expel me, and reverse my prayers nothing? CREON. Because I love thee not better than my own family. MEDEA. [*Piteously.*] O my native-country, how dearly have I remembrance of thee now! [*Weeps.*]

CREON. [*Assentingly.*] Ay, except my children, the thing-dearest to myself is home. MEDEA. Alas! alas! what a mighty evil is love to mortals! CREON. That is generally, I believe, as fortune accompanies.

319. πίπκοιθα, I am persuaded, 1. sing. perf. ind. mid. of πίθω, persuaded.

322. For λήγαι, Brnck and Beck have πλίκαι, elegantly enough.

323. ἀρτάω, 3. sing. perf. ind. mid. of ἄρω, ἄρτω vel ἄρτω, I ordain, fix or decree.

325. σὶ, understand παρακαλίω, or δι-ταῖμαι. This elliptical mode of speaking was very common: some, for γούτων

will have γούτων, which, if we retain σὶ, is unobjectionable, if not preferable.

326. ἀναλίσκεις, 2. sing. 2. fut. opt. act. of ἀναλίσκειν, I waste or consume.

327. λιτάς were properly the goddesses presiding over supplications, but also meant the supplications themselves.

332. παραστῆσι, 3. plur. 2. aor. subj. of παρίσταναι, I accompany or aid.

ΚΡ. Ἦκιστα τούμιν λῆμ' ἴφιν τυραννικόν·	
αἰδούμενος δὲ πολλὰ δὴ δίσφορα.	350
Καὶ νῦν ἐγὼ μὲν ἱεμασγάνων, γύναι·	
ἔμω δὲ τίξῃ τοῦδε. Πρόνυκτον δὲ σοι,	
εἰ σ' ἡ πῦσσα λαμπὰς ἔβηται Διὸς	
καὶ παῖδας ἐντὸς τῆσδε τιμῶνιν χθονός,	
θάνατόν λείκεται μῦθος ἀψιυδὲς ὄδι.	355
Νῦν δ', εἰ μένει δει, μίμν' ἴθ' ἡμέραν μίαν·	
οὐ γάρ τι δράσεις δεινόν, δὲ φόβος μ' ἔχει.	
ΧΟ. Δύστανι γύναι,	
φιῦ, φιῦ, μέλεια τῶν σῶν ἀχέων.	
Ποῦ ποτε τρέψῃ; Τίνα πρεξίνας,	360
ἢ δέμοι, ἢ χθόνα στυγῆρα κακῶν	
ἰξυρόσους;	
Ὡς εἰς ἀπορίην σε κλύδωνα θείας,	
Μήδεια, κακῶν ἐπύρευστο.	
ΜΗ. Κακῶς πίπτειται πανταχῇ τίς ἀντιρεῖ;	365

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Τοῖς μιν λάμει ἴφιν ἡκιστα τυραννικόν· διὰ δὲ αἰδούμενος δίσφορα πολλὰ. Καὶ νῦν, γύναι, ἔγω μὲν ἱεμασγάνων δι' ἑμὲς τίξῃ τοῦδε. Δὲ πρόνυκτον σοι, καὶ ἡ πῦσσα λαμπὰς Διὸς ἐβήσεται σοὶ καὶ παῖδας ἐντὸς τιμῶνιν τῆσδε χθονός, θάνατόν λείκεται μῦθος ἀψιυδὲς ὄδιον. Νῦν δ', εἰ μὲν εἰς μένει δεινόν, μίμν' ἴθι ἡμέραν μίαν· γὰρ οὐδὲν δράσεις τι δεινόν, ἐν φόβῳ ἔχω με. ΧΟ. Δύστανι γύναι, φιῦ, φιῦ, μέλεια, φων, φων, τῶν σου ἀχέων. Πῶς ποτε τρέψῃ; Τίνα πρεξίνας, ἢ δέμοι, ἢ χθόνα στυγῆρα κακῶν ἰξυρόσους; Ὡς εἰς ἀπορίαν σε κλύδωνα θείαν. ΜΗ. Πάνταχθι πίπτειται κακῶς τίς ἀντιρεῖ;

TRANSLATION.

CREON. My disposition is-by-nature the-least-of-all-things tyrannical: though certainly through-being-compassionate I have harmed-myself often.

And in-the-present-instance, woman, I see, indeed, I am doing wrong—yet nevertheless thou shalt obtain this-thy-request.

But I forewarn thee, that if to-morrow's lamp of heaven shall behold thee and thy children within the boundaries of this kingdom, thou shalt die:—the word that cannot-prove-false is spoken. Now, therefore, if thou must stay, stay yet one day—for therein thou wilt not accomplish any-thing dire, of the deeds whereof I am afraid. [*Exit Créon.*]

CHORUS. O unfortunate woman! wretched, alas! alas! in your afflictions! Whither, ever, will you turn? What shelter, or habitation, or land, a refuge from your misfortunes, will you find? [*Pathetically.*] How the deity, Médæa, hath led you into an inextricable tide of woes!

MEDÆA. On all hands it has been badly acted:—who will deny it?

349. ἴφιν, 3. sing. 2. aor. ind. act. of φέμει vel φῶν, I am by nature, or am born.

350. δίσφορα, 1. sing. perf. ind. mid. of διαφθείρω, corrupts.

353. πῦσσα, for πῦσσα, nom. sing. fem. 2. aor. part. of ἵστυμι, I succeed to, or follow. λαμπὰς Διὸς, literally, God's lamp of day—God's light.

356. μίμν', poetically for μέμν': but the verb μέμνω is used likewise in prose.

All MSS., I believe, have ἴθ'—not ἴθ'.

357. For thou wilt not do any thing grievous of what things fear possesses me.

363. ἀπορίαν, pathless, perplexing. Θεῶν, the Divinity or Supreme Power, i. e. Providence: for the ancients, notwithstanding their polytheism, seem tacitly to acknowledge an overruling power, far more exalted than their Jupiter, who was really little better than a beast.

'Αλλ' οὔτε ταύτη ταῦτα, μὴ δοκιῇτι πῶ'	| - - | υ - | - - | υ - | υ - | υ -
ἔτ' ἴσω ἀγῶνι τοῖς νικησὶ νυμφίοις,	| υ - | υ - | - - | υ - | - - | υ - | υ -
καὶ τοῖσι κηδεύουσαις ὅν σμικροὶ πόνοι.	| - - | υ - | - - | υ - | - - | υ - | υ -
Δοκιῇ γὰρ ἂν μὲ τόδε θωπεύσαι ποτ' ἂν,	| υ - | υ - | υ - | υ - | - - | υ - | υ -
ἢ μὴ τι κερδαίνουσαι ἢ τιχυνάμεναι,	370 | - - | υ - | - - | υ - | - - | υ - | υ -
Ὅθ' ἂν προσίποι, οὐδ' ἂν ἡψάμην χερσῶν.	| - - | υ - | υ - | υ - | - - | υ - | υ -
Ὁ δ' εἰς τοσούτοις μωρίας ἀφίκετο,	| υ - | υ - | - - | υ - | υ - | υ - | υ -
ὅσθ' ἔξεν αὐτῇ τὰ μ' ἱλαῖν βουλευόμενα	| - - | υ - | - - | υ - | - - | υ - | υ -
γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ἡμέραν	| - - | υ - | υ - | υ - | υ - | υ - | υ -
μυῖναι μ', ἢ ἢ τρεῖς τῶν ἡμῶν ἐχθρῶν νεκροῦς	375 | - - | υ - | - - | υ - | - - | υ - | υ -
θήσω, πατέρα τι, καὶ κέρην, πῶσιν τ' ἰμόν.	| - - | υ υ υ | υ - | υ - | υ - | υ -
Πολλὰς δ' ἔχουσα θανασίμους αὐτοῖς ἰδοῦς,	| - - | υ - | υ υ υ | υ - | υ - | υ - | υ -
οὐκ εἶδ' ὅποιον πρῶτον ἐγχείρῃ, φίλαι·	| - - | υ - | - - | υ - | - - | υ - | υ -
πότερον ὑφάψω δῶμα νυμφικὸν πυρὶ,	| υ υ υ | υ - | - - | υ - | υ - | υ - | υ -
ἢ θηκτὸν ὅσον φάσγανον δι' ἥπατος,	380 | - - | υ - | - - | υ - | υ - | υ - | υ -
σίγη δέ μους εἰσέβῃ, ἢ ἴστρονται λίχρος.	| - - | υ - | - - | υ - | - - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΛΛΑ ταῦτα οὔτε ταύτη, μὴ πῶ δοκιῇτι· εἰς ἀγῶνι ἐπὶ τῶν πᾶσι νυμφίαις, καὶ οὐ σμικροὶ πόνοι τοῖσι κηδεύουσαις. Γὰρ ἂν δοκιῇ μὲ ἂν πῶτε θωπεύσαι τόδε, ἢ μὲ κερδαίνουσαι τι, ἢ τιχυνάμεναι; Οὐδὲ ἂν προσίποι, οὐδὲ ἂν ἡψάμην χερσῶν. Ὁ δὲ ἀφίκετο εἰς τοσούτοις μωρίας, ὥστε ἔξεν αὐτῇ ἱλαῖν ταῖς βουλευόμεναις ἐκβαλόντι γῆς, ἀφῆκε μὲ μὲναι τήνδε ἡμέραν, ἢ ἢ θῆσω τῶν τρεῶν τῶν ἡμῶν ἐχθρῶν, τι πᾶτερ, καὶ κέρην, τι ἰμόν. Δὲ ἐχούσα πόλλας ἰδοῦς θανασίμους αὐτοῖς, οὐκ εἶδ', ὅποιον πρῶτον ἐγχείρῃ νυμφικὸν δῶμα πυρὶ, ἢ ὅσον θῆκτον φάσγανον διὰ ἥπατος, μωρία σίγη δέ μους, ἢ ἀ λίχρος ἴστρονται.

TRANSLATION.

But things are not at this pass—never believe it: there are struggles yet for those so lately married, and no ordinary afflictions for their relatives. For do you think, indeed, that I would ever have fawned on this man, if I had not been to gain something, or had-not-had-some-design? I would not even have spoken to him, would not have touched him with my hands.

He, however, has arrived at that-degree of stupidity, that when he had it in his power to avert my machinations by expelling me the kingdom, he has consented that I stay this day; in which I shall put to death three of mine enemies, the father, and the bride, and my own husband.

Now having many modes of-destruction for them, I know not, my friends, in what way I shall make my first attack: whether I shall consume the nuptial building with fire, or thrust a sharpened sword through their livers, having entered softly the apartments where their couch is spread.

366. *ὅν σμικροί*, not small—not little: *σμικροί* is the Attic form for *μικροί*.

371. *ἡψάμην*, 1. sing. 1. aor. ind. mid. of *ἥπτω* or *ἥπτομαι*, I touch.

373. *ἔξεν αὐτῇ*, it is allotted him: *ἔξεν*, nom. sing. neut. pres. part. of the impersonal verb *ἐξίστι*, licet.

374. *ἀφῆκεν*, 3. sing. 1. aor. ind. act. of *ἀφίημι*, I give way or I permit.

376. *θήσω νεκρῶς*, I shall put dead.

377. *θανασίμους ἰδοῦς*, deadly snares.

380. This line very much resembles line 40—but all poets are fond of repeating the verses that peculiarly please them:—of this there are numerous instances in Homer and Milton. So Virgil, "*Sēmp̄r hōnos, nomēnque tāum, laudēsq̄ue manēbant.*" "*Obstūpni, steterantque cōmæ, et vox faucibus hæsit;*" with many others.

381. Valckenauer thought this verse spurious—but Brunck, genulæ.

'Αλλ' ἔτι μοι πρόσαντες· ἐλθφθέσσομαι	| - | υ | - | υ | - | υ | - | υ | - | υ |
δόμους ὑπερβαίνουσα καὶ τιχυνμένη,	| υ | - | υ | - | υ | - | υ | - | υ | - | υ |
θανοῦσα θήτω τοῖς ἰμοῖς ἱχθυόε γίγαι.	| υ | - | υ | - | υ | - | υ | - | υ | - | υ |
Κράτιστα τὴν ἰυθεΐαν, ᾗ πιφύκαμαι	385 | υ | - | υ | - | υ | - | υ | - | υ | - | υ |
σεφαί μάλιστα, φαρμάκοις αὐτοῦς ἱλαῖν.	| υ | - | υ | - | υ | - | υ | - | υ | - | υ |
'Εἷπ'· καὶ δὲ τεθηᾶσι· τίς μοι δεξέται πόλις;	| - | - | - | - | υ | - | υ | - | υ | - | υ |
Τίς γὰρ ἄσυλοι καὶ δόμους ἱχυγγόνους	| - | - | υ | - | υ | - | υ | - | υ | - | υ |
ξίφος παρασχόν, ζύστα· τούμον δέμας;	| υ | - | υ | - | υ | - | υ | - | υ | - | υ |
'Ουκ ἔστι· μέϊας' οὖν ἔτι σμικρὸν χρέον,	390 | - | - | υ | - | υ | - | υ | - | υ | - | υ |
ἢ μιν τις ἅμιν πύργος ἀσφαλὲς φατῇ,	| - | - | υ | - | υ | - | υ | - | υ | - | υ |
δολῶ μετίμιμ· τόπονδ' καὶ σιγῇ φόνον.	| υ | - | υ | - | υ | - | υ | - | υ | - | υ |
Ἦν δ' ἐξιελάνη ξυμφωρὰ μ' ἀμήχανος,	| - | - | υ | - | υ | - | υ | - | υ | - | υ |
αὐτῇ, ξίφος λαβοῦσα, κίε μίλλω θανῆν,	| - | - | υ | - | υ | - | υ | - | υ | - | υ |
κτινῷ σφε· τόλμης δ' ἵμι πρὸς τὸ καρτερόν.	395 | - | - | υ | - | υ | - | υ | - | υ | - | υ |
'Ου γάρ, μὰ τὴν Δίσποιαν, ἦν ἰγν σθεῶν	| - | - | υ | - | υ | - | υ | - | υ | - | υ |
μέλειστα πάντων, καὶ ξύνεργοι ἰλόμηνη,	| υ | - | υ | - | υ | - | υ | - | υ | - | υ |
'Εκάτη, μυχοῖς ναίουσαι ἰστίας ἡμῆς,	| υ | υ | - | υ | - | υ | - | υ | - | υ | - | υ |
χαίρων τις αὐτῶν τούμων ἄλγυνι κίαε.	| - | - | υ | - | υ | - | υ | - | υ | - | υ |

THE ORDER, AND ENGLISH ACCENTUATION.

Αλλά ἐν τῇ προαίτιας μου· ἐκ ἀποφύγεσθαι ὑπερβαίνοντα δέμας, καὶ τοῦτο δέμας, δαπάνη δέμας
 γίγνεται τοῖς ἱεροῖς ὑπερβαίνοντα. Καταστάτα τὴν ἐνδοξία, ἡ ἀποφύγεσθαι ὑπερβαίνοντα, ἵνα αὐτὸς
 φέρωμαι. Ἔγω καὶ τὴν ἐνδοξία, τῇ πάλαι δέμας καὶ. Τῇ ἐνδοξία ἀποφύγεσθαι αὐτὸν καὶ
 ἐκ τῆς ἐνδοξίας δέμας, ἵνα αὐτὸς τὸ ἱερὸν δέμας; Οὐκ ἔστιν· οὐ μὴν αὐτὸς ἐν τῇ ἐνδοξία καὶ, ὡς
 τὸ ἀποφύγεσθαι αὐτὸν φέρωμαι, ματρίαι τὴν φέρωμαι καὶ ὡς. Ἐν τῇ ἀποφύγεσθαι ὑπερβαίνοντα
 ἐκ τῆς ἐνδοξίας, ἀποφύγεσθαι, καὶ αὐτὸς μὴν δέμας, καὶ αὐτὸς φέρωμαι, καὶ αὐτὸς φέρωμαι, καὶ αὐτὸς
 φέρωμαι. Γὰρ, καὶ ἑαυτὸν, τὸ ἀποφύγεσθαι ἐν τῇ ἐνδοξία μὴν δέμας, καὶ αὐτὸς φέρωμαι, καὶ αὐτὸς
 φέρωμαι, καὶ αὐτὸς φέρωμαι ὡς ἑαυτὸν, ὡς αὐτὸν ἀποφύγεσθαι τὸ ἱερὸν δέμας φέρωμαι.

TRANSLATION.

But there is a something that-militates-against me : suppose I am caught getting into the palace, and scheming, I shall by my death furnish laughter to my enemies. Best then the straight course with which we are most familiar, to take them off by sorceries. Conceive-it-done—and that they are already dead—what city will-forthwith-receive me? What stranger affording a land of refuge, and a confidential home, will render-safe my person? There is no one : wherefore, waiting yet a little while, if perhaps some tower of defence may appear to us, I will perpetrate this murder by treachery and in silence. Should, however, any disastrous luck attend me, having once grasped the sword, though even I be myself about to die, yet shall I kill them—for go I will to the boldest-pitch of daring.

Nay, by Hécate, the mistress whom I revere the most of all, and have chosen for my associate, and-who-inhabits the innermost-recesses of my abode, not one of them wrings my heart to-joy-at-it!

384. *Śavīra*, having died: nom. sing. fem. 2. aor. part. of *Śvīṇu*, I die.

388. δόμους ἰχυροῦς, *mansions worthy of confidence—a safe and secure residence.*

391. πύργος ἀσφαλῆς, *protecting tower*.
 •ανῆ, *shew itself or be exhibited*, 3. sing.

2. aor. subj. pass. of φαίνω, I appear.
393. Ἰξελαύνει με, should agitate me.

998. *Hécate* or *Proserpine* was queen

of the realms below, and Goddess of magic and enchantments. She was generally represented as a woman with three heads; and her power was supposed to extend over heaven, earth, sea, and hell. The name of Medea's mother, according to some, was Hécate—but if Hécate be right, it was Idvā. Other names are also given.

Πικρὸς ἐγὼ σφι καὶ λυγροὺς θῆσω γάμους.	400	| - | υ - | υ - | υ - | - | υ -
τίκτον δὲ κῆδος, καὶ φουγὰς ἱμᾶς χθονός.		| - | υ - | υ - | υ - | υ - | υ -
Ἄλλ' ἴσα, φεῖδου μηδὲν, δὲ ἐπίστασαι,		| - | υ - | υ - | υ - | υ - | υ -
Μήδεια, βουλευούσα καὶ τεχνώμενη.		| - | υ - | υ - | υ - | υ - | υ -
Ἔρπ' εἰς τὸ δεινὸν τῷ ἀγῶνι ἐνψυχίας		| - | υ - | υ - | υ - | υ - | υ -
ἔρπ' ἂν πάσχεις; Ὅν γίλωτα δι' σ' ἔφλιν	405	| υ - | υ - | υ - | υ - | υ - | υ -
τοῖς Σισυφίοις, τοῖς τ' Ἰάσονος γάμοις,		| - | υ - | υ - | υ - | υ - | υ -
γυῶσαι ἰσθλοῦ πατρὸς, Ἠλίου τ' ἄπο.		| υ - | υ - | υ - | υ - | υ - | υ -
ἐπίστασαι δέ' πρὸς δὲ καὶ πιφύκαμαι		| υ - | υ - | υ - | υ - | υ - | υ -
γυναικί, εἰς μὲν ἰσθλ' ἀμνηχανύταται,		| υ - | υ - | υ - | υ - | υ - | υ -
κακῶν δὲ πάντων τίκτους σοφώταται.	410	| υ - | υ - | υ - | υ - | υ - | υ -
ΧΟ. Ἄνω ποταμῶν ἱερῶν	[Στροφὴ α'.]	| - | υ - | υ - | υ - | α'
χυροῦσι παγαί,		| - | υ - | υ - | υ - | β'
καὶ δίκαια καὶ πάντα πάλιν στρέφεται.		| υ - | υ - | υ - | υ - | γ'
Ἀνδράσι μὲν δόλαι βουλαί· θινὴ δ'		| υ - | υ - | υ - | υ - | δ'
ὀυκίτι πίστις ἄρα.	415	| υ - | υ - | υ - | υ - | ε'
Τὰν δ' ἱερὰν ἰσχυρίαι ἔχουσιν βιοτὰν		| υ - | υ - | υ - | υ - | ζ'
στρέφουσι φᾶμαι.		| υ - | υ - | υ - | υ - | η'

THE ORDER, AND ENGLISH ACCENTUATION.

Ἔγω θῆσω γάμους πικροὺς καὶ λυγροὺς σφι, δι' κῆδος πίκτον, καὶ ἱμᾶς φύγας χθονός. Ἄλλα ἴσα, Μήδεια, βουλευούσα καὶ τεχνώμενη, φεῖδου μηδὲν ἐν ἐπίστασαι. Ἔρπ' εἰς τὸ δεινὸν τῷ ἀγῶνι ἐνψυχίας; Ὅν δι' σ' γυῶσαι ἰσθλοῦ πατρὸς τὸ ἀπο' Ἠλίου, ἔφλιν γίλωτα τῶν Σισυφίων, τὴν τῶν γάμων Ἰάσονος. Δι' ἐπίστασαι καὶ δι' πρὸς γυναῖκες πιφύκαμαι ἀμνηχανύταται μὲν εἰς ἰσθλὰ, δι' σοφώταται τίκτους πάντων κακῶν. ΧΟ. Πάσαι ἱερῶν ποταμῶν χυροῦσι ἄνω, καὶ δίκαια, καὶ πάντα πάλιν στρέφεται. Ἀνδράσι μὲν βουλαί· θινὴ δὲ οὐκίτι δίνῃ οὐκίτι ἀρά. Δι' φέμαι στρέφουσι τὰν ἱερὰν βιοτὰν ἔχουσιν ἰσχυρίαι.

TRANSLATION.

I shall make their nuptials bitter and mournful to them, and the alliance bitter, as-well-as my flight from the land. But come, Medea, plotting and planning, spare none of the arts in which you are versed. Proceed to the horrid act: now is the trial of courage:—you see what you suffer? It becomes not you, descended of a noble father and of the Sun, to afford sport to the race of Sisyphus, and at the bridal of Jason. But you have abilities: and besides, we women are-by-nature of-the-least-capacity indeed in things-commendable—but most-crafty workers of all sorts of mischief.

CHORUS. The waters of the hallowed streams are flowing upwards, and justice, and all things are again inverted. To men, indeed, counsels are treacherous, and the faith of the Gods is no longer cherished. Yet fate decrees that my acts shall have renown.

406. Sisyphus, the father of Cræon, was the most crafty prince of the heroic ages. Some attribute to him the institution of the Pythian games. After his death he was condemned to roll a large round stone to the top of a hill in hell, a toil eternal, as the stone, when near the summit of the hill was said always to fall back with impetuosity into the plain below. To be of the blood of Sisyphus, was thought disgraceful among the ancients.

416. The true meaning of this verse and the next, I consider to be as I have translated them, though the word βιοτὴ or βιοτὰ, properly signifies *life*; but speaking in English of a person's life having praise or renown, conveys the idea of a whole life spent in a manner to merit this distinction, which was not Medea's case; nor if it had, is the application suited to the context. The literal English is, "but reports change for my life to have praise."

Βίβανι δ' ὄρνει χάρις, ἐνδ' ἴτ' αἰδώς['Αντιστροφῇ β'.]	υ-|υ-||-υ-υ-||υ-|-|•	α
Ελλάδι τᾷ μεγάλᾳ	440 | - υ υ | - υ υ | -	β
μῖνι, αἰθιρία δ' αἰήπτα.	| υ υ | υ υ - || υ - | - •	γ
Σοὶ δ' οὔτε πατρὸς δόμοι,	| - υ υ || υ - | -	δ
δύστανι, μιθορμισσασθαι	| - υ υ || υ - | - υ	ε
μήχθων πάρα, τῶν δὲ λίκτρων	| - υ υ || υ - | - -	ς
ἄλλα βασίλεια κρίσωνι	445 | - υ υ || υ - | - -	η
δόμοισι πιστά.	| υ - υ υ || - | • •	θ

ΙΑΣΩΝ.

'Ου γὰρ κατῖδον πρῶτον, ἀλλὰ πολλάκις,	| - | υ - || - | υ - || υ - | υ -	
τραχιῖαν ὄργην, ὡς ἀμήχανον κακόν.	| - | υ - || - | υ - || υ - | υ -	
Σοὶ γὰρ παρὼν γῆν τήνδ' ἐκ δόμου ἔχων,	| - | υ - || - | υ - || υ - | υ -	
κούφως φερούσῃ κρισσόνων βουλευμάτα,	450 | - | υ - || - | υ - || - | υ -	
λόγων ματαίων οὔτις' ἐκπιοῖ χθονός.	| υ - | υ - || - | υ - || υ - | υ -	
Κάμολ' μὲν οὐδὲν πρᾶγμα' μὴ πάσῃ ποτὶ	| - | υ - || - | υ - || - | υ -	
λίγους', ἴάσων ὡς κακίστος ἔστ' ἀνὴρ.	| υ - | υ - || - | υ - || υ - | υ -	
Ἄ δ' εἰς τυράνους ἰστί σοι λαλιγμένα,	| υ - | υ - || - | υ - || υ - | υ -	
πᾶν κέρδος ἡγοῦ ζήμιουμένη φυγῇ.	455 | - | υ - || - | υ - || υ - | υ -	

THE ORDER, AND ENGLISH ACCENTUATION.

Χάρις ὄρνει δι βίβανι, οὐδὲ μῖνι αἰδώς ἐτι τα μεγάλα Ἑλλάδι, δι αἰήπτα αἰθιρία. Δι σοὶ οὔτε δόμοι πατρὸς, δύστανι, μιθορμισσάσθαι πάρα μήχθων, δι ἄλλα κρίσωνι βασίλεια τῶν λίκτρων ἐπίστα δόμοισι. ΙΑΣ. Οὐ γὰρ πρῶτον, ἀλλὰ πόλλαις κατῖδον τραχιῖαν ὄργην, ὡς ἀμήχανον κακόν. Γὰρ παρὼν σοὶ ἔχων τήνδε γῆν καὶ δόμους, φερούσῃ κούφως βουλευμάτα κρισσόνων, ἐκπιοῖ χθονός ὅντινα ματαίων λόγων. Καὶ μὲν οὐδὲν πρᾶγμα ἔμω' μὴ πᾶσι πάσῃ λαλοῦσα ὡς ἴάσων ἔστι κακίστος ἀνὴρ. Δι ἃ ἔστι λαλιγμένα σοὶ εἰς τυράνους, ἦγον παν κέρδος ζήμιουμένη φύγῃ.

TRANSLATION.

The sanctity of oaths, however, is gone—nor tarries shame any longer in mighty Greece, but has flown up-into-the-air.

For you have not the mansions of a father, O-woman-forlorn, to shelter you from distress—and another more potent queen of the nuptial-bed has superseded you in the palace.

JASON [*Entering, addresses himself to Medæa.*] Not now for the first time, but frequently have I looked upon fierce anger as a silly affection. So when-it-was-granted thee to inhabit this land and palace, bearing mildly the determinations of superiors, thou must-needs-be-sent-out-of the country for thy foolish expressions.

Yet frankly they have given no offence to me-personally—never cease saying that Jason is a very-bad man.

However for what has been spoken by thee against the royal-family, reckon it all gain to be punished by exile.

441. For μῖνι, several editions and MSS. have μέμνι.

444. τῶν δὲ λίκτρων—but the better reading seems to be τῶν τε λίκτρων.

446. I have scanned this verse, and 3 of the second strophæ, as dimeter brachycatalectic ionics à majore, which I consider them exclusively to be.

447. κατῖδον, 1. sing. 2. aor. ind. act.

of the obsolete verb κατῖδω, *conspicio*.

448. ἀμήχανον κακόν, a perplexing evil.

449. παρὼν, it being present: see πάριμι.

452. κάμολ' μὲν οὐδὲν πρᾶγμα, and lo me

indeed no offence—no matter.

455. πᾶν κέρδος ἡγοῦ, estimate to your self all gain, implying banishment to be an exceedingly mild punishment of the offence whereof she had been guilty.

Κἀγὼ μὲν αἰ βασιλίῳ θυμουμένην	| - | - | - | - | - | - | - | - |
ὀργὰς ἀφ' ἑρῶν, καὶ σ' ἰβουλέμην μέναι·	| - | - | - | - | - | - | - | - |
σὺ δ' οὐκ ἀνίης μαρίας, λίγους' αἰ	| - | - | - | - | - | - | - | - |
κακῶς τυράνους· τοιγὰρ ἐκτισσὶ χθονός.	| - | - | - | - | - | - | - | - |
Ὅμως δὲ καὶ τῶνδ' οὐκ ἀπειρηκὼς φίλοις	460 | - | - | - | - | - | - | - | - |
ἦναι, τοσῶδε προσκοπούμενος, γύναι,	| - | - | - | - | - | - | - | - |
ὥς μὲν' ἀχρήμων ξὺν τέκνοις ἐκτίσῃς.	| - | - | - | - | - | - | - | - |
μὲν' ἰδίας τοῦ· πύλλ' ἐφίλειται φυγῇ	| - | - | - | - | - | - | - | - |
κακὰ ξὺν αὐτῇ· καὶ γὰρ ἐὶ σὺ με στυγίζεις,	| - | - | - | - | - | - | - | - |
οὐκ αἰ δυνάμην σοὶ κακῶς φρονεῖν ποτὶ.	465 | - | - | - | - | - | - | - | - |
ΜΗ. Ὡ παγκανίστι, τοῦτο γὰρ σ' ἱππιῶν ἔχῃ	| - | - | - | - | - | - | - | - |
γλώσση μέγιστοι εἰς ἀπαυδρία κακόν·	| - | - | - | - | - | - | - | - |
ἤλθεις πρὸς ἡμᾶς, ἤλθεις, ἔχθιστος γιγνώς;	| - | - | - | - | - | - | - | - |
Ὅτοι θράσους τόδ' ἐστίν, οὐδ' ἐντολμία,	| - | - | - | - | - | - | - | - |
φίλους κακῶς θράσαντ' ἱκαντίον βλέπειν,	470 | - | - | - | - | - | - | - | - |
ἀλλ' ἢ μισγίστη τῶν ἐν ἀνθρώποις νόσων	| - | - | - | - | - | - | - | - |
πασῶν, ἀναίδει· ἰὺ δ' ἱποήσας μελῶν.	| - | - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

Και ἐγὼ μὲν αἰ ἀφ' ἑρῶν ὀργὰς βασιλῆα θυμουμένην, καὶ ἰβουλέμην σε μέναι· δε σὺ οὐκ ἀνίης μαρίας, αἰ λίγους' αἰ κακῶς τυράνους· τοιγὰρ ἐκτισσὶ χθονός. Ὅμως δὲ, καὶ σὺ ἐκ τῶνδ' ἀπειρηκὼς φίλοις, ἦναι, προσκοπούμενος τοσῶδε, γύναι, ὥς μὲν' ἐκτίσῃς ξὺν τέκνοις ἀχρήμων, μὲν' ἰδίας τοῦ· πύλλ' ἐφίλειται ξὺν αὐτῇ πύλλα κἀκα· καὶ γὰρ ἐὶ στυγίζεις με, σὺ ποτὶ αἰ δυνάμην φρονεῖν σε κακῶς. ΜΗ. Ὡ παγκανίστι, γὰρ ἔχῃ τούτῳ μεγίστῳ κακῶ γλώσση μέγιστοι εἰς ἀπαυδρία· ἤλθεις πρὸς ἡμᾶς, ἤλθεις, ἐχθιστος γιγνώς; Τόδ' ἐστίν, οὐδ' ἐντολμία, φίλους κακῶς θράσαντ' ἱκαντίον βλέπειν, ἀλλ' ἢ μισγίστη τῶν ἐν ἀνθρώποις νόσων πᾶσιν, ἀναίδει, ἰὺ δ' ἱποήσας σε μελῶν.

TRANSLATION.

Now I, indeed, have always softened the wrath of the offended high-personages, and wished thee to remain; yet thou remittest not from folly, constantly speaking ill of the king's family:—it is for this thou art-to-be-expelled the country.

Nevertheless now, as not for these-misdoings tired of my friends, I am come, taking-care thus far, woman, that thou depart not with the children moneyless, or in want of any-thing:—exile brings with it many hardships—and although thou hatest me, never can I wish thee harm.

MEDEA. [*Stormingly.*] O thou-vilest-of-every-thing, for I have this greatest reproach on my tongue to upbraid thee with, for thy unhumanity:—art thou come to us, art thou come, thou most-odious being? This is not spirit, nor is it magnanimity, to look unabashedly on friends thou hast ill treated—but it is shamelessness, the grossest of all defects in man:—[*Sneeringly.*] yet hast thou done well in coming.

457. ἀφ' ἑρῶν, 1. sing. imperf. ind. act. of ἀφαιρῶ, I take away.

459. ἐκτισσὶ, Att. for ἐκτισσῇ, 2. sing. 2. fut. ind. mid. of ἐκτίπτω, I am driven out.

468. After this verse followed verse 3921, Διός τε, κἀμὲν, παντί τ' ἀνθρώπων γένει—which seems out of place here, as Jason was not odious to the Gods, nor even to the generality of men.

470. θράσαντα, acc. sing. mas. 1. non-part. of θράσσω, fácto, to agree with σὺ, thee, or τῶν, any one.

471. νόσων πᾶσιν, morborum aut vitiorum omnium, of all diseases or defects.

472. ἀναίδεια, brazen-facedness—a want of ingenuous shame, which is certainly a hideous failing in any one, though perhaps not the worst of all defects.

Καὶ ταῦθ' ὕφ' ἡμῶν, ὃ κάκιστ' ἀνδρῶν, παθὼν,		| - | υ - | - | υ - | - | υ -
πρεσβυτάς ἡμᾶς· καὶ δ' ἐκτὸς λίχου,		| - | υ - | - | υ - | - | υ -
παῖδιν γιγνῶντων· εἰ γὰρ ἔσθ' ἄπαις ἔτι,	490	| - | υ - | - | υ - | - | υ -
ξίγγωσθ' ἂν ἢ σὺ τοῦδ' ἱρασθῆναι λίχους.		| - | υ - | - | υ - | - | υ -
Ὅρκων δὲ φροῦδα πίστις, οὐδ' ἔχῃ μαθεῖν,		| - | υ - | - | υ - | - | υ -
εἰ θεοὺς νομίζεις τοὺς τότε· οὐκ ἄρχιν ἔτι,		| - | υ - | - | υ - | - | υ -
ἢ καὶ αὖ κτεῖσθαι θίσμι' ἀνδράποιν ταῦν,		| - | υ - | - | υ - | - | υ -
ἐπὶ ξύνοισθ' ἢ εἰς ἡμ' οὐκ ἰσορκος ὤν.	495	| υ - | υ - | υ - | υ - | υ - | υ -
Φῦ διζία χεῖρ, ἥ σὺ πάλλ' ἱλαμβάνου,		| - | υ - | - | υ - | - | υ -
καὶ τῶνδε γοιάτων, ὡς μάτην κυχρῶσμιθα		| - | υ - | υ - | - | υ - | - | υ -
κακοῦ πρὸς ἀνδρὸς, ἐπιδῶν δ' ἡμάρτομεν.		| υ - | υ - | υ - | υ - | υ - | υ -
Ἄγ', ὡς φίλῃ γὰρ ἔντι σοὶ κοινώσομαι,		| υ - | υ - | υ - | υ - | υ - | υ -
δοκούσα μὴ τι πρὸς γι σοῦ πράξειν καλῶς,	500	| υ - | υ - | υ - | υ - | υ - | υ -
ὅμως δ' ἐρωτηθεὶς γὰρ αἰσχίῳ φανί·		| υ - | υ - | υ - | υ - | υ - | υ -
νῦν ποῦ τράπωμαι; Πότερα πρὸς πατέρας δόμους,		| - | υ - | υ - | υ - | υ - | υ -
οὐς σοὶ προδοῦσα καὶ πάτεραι, ἀφικόμεναι;		| - | υ - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

Καὶ πάθων ταῦτα ὑπὸ ἡμῶν, πρεσβυτάς ἡμᾶς, ὃ κακίστη ἀνδρῶν δι' ἐκτὸς καὶ λίχου, καὶ παῖδιν γιγνῶντων· γὰρ εἰ ἔσθαι ἄπαις ἔτι, ἱρασθῆναι τοῦδε λίχους ἂν σὺ ξίγγωσθαι. Δὲ πίστις ὅρκων φροῦδα, οὐδὲ ἔχῃ μαθεῖν εἰ νομίζεις τοὺς θεοὺς τότε, οὐκ ἔτι ἀρχιν, ἢ καὶ αὖθις θίσμι' ἀνδράποιν ταῦν κτεῖσθαι, ἢ ἐπὶ ξύνοισθαι ὡς εἰς ἡμᾶς. Οὐ διζία χεῖρ, ἢ σὺ πάλλα ἐλμβάνου, καὶ τῶνδε γοιάτων, ὡς μάτην κυχρῶσμιθα πρὸς κάποιον ἄνδρα, δι' ἡμάρτομεν ἱλαπιδῶν. Ἄγ', γὰρ κοινώσομαι σοὶ ὡς ἔντι φίλῃ, μὴ δοκούσα γὰρ πράξειν τι καλὸν πρὸς σοὶ, δι' ὅμως γὰρ ἐρωτηθεὶς φάναι αἰσχίῳ· ποῦ νῦν τράπωμαι; Πότερα πρὸς δόμους πατέρων, ὅς, καὶ πάτεραι, προδοῦσα σοὶ, ἀφικόμεναι;

TRANSLATION.

Yet after experiencing these services from us, hast thou deceived us, O basest of men—and possessed thyself of a new bed, although children to thee have been born:—for if thou hadst been childless still, the becoming-enamoured of this match might have in thee been pardonable.

However the faith of oaths has vanished, nor have I the means of knowing whether thou thinkest the Gods of that day are no longer reigning; or that new laws are now laid down for men—since at least thou must be conscious of not being oath-observant towards me.

Oh! this right hand, which thou hast so often grasped, and these knees—how we have in vain been polluted by a wicked husband, and foiled in our hopes! [*Wrings her hands—but suddenly appears composed.*]

Come, for I will converse with thee as if thou wert a friend, not expecting, indeed, to meet with any thing handsome from thee, but nevertheless—for, being questioned, thou wilt appear the baser:—to what place am I now to flee? Is it to the palace of my father, which, as well as my country, when I had betrayed for thee, I deserted?

489. ἐκτὸς, 2. sing. 1. aor. ind. mid. of *κραίωμαι*, I possess.

490. παῖδιν γιγνῶντων, literally, children having been born, the genitive absolute.

492. ὅρκων δι' φροῦδα πίστις, for Jāson had bound himself to Medæa in the temple of Hécate by the most sacred oaths, and had vowed eternal fidelity; in consequence of which he had received

from her, not only protection and love, but magical assistance of a description the most useful to him.

494. MSS. have θίσμι' ἀνδράποιν, but Lascar edited θίσμι' ἰν' ἀνδράποιν, where θίσμι' is the acc. pl. of θίσμις, masc. in the singular, often neut. in the plural.

499. ὡς φίλῃ γὰρ ἔντι σοὶ, literally, for to thee as being a friend.

Η πρὸς ταλαίνας Πηλιάδας; Καλῶς γ' αἰ ὄν
 δίξαιτό μ' οἴκοις, δι' πατέρα κατέκτανον. 505
 Ἔχει γὰρ οὕτω τοῖς μὲν οἴκοθεν φίλοις
 ἰχθρὰ καθίσταχ'· οὗς δέ μ' οὐκ ἰχρῆν κακῶς
 δρᾶν, σοὶ χάριν φέρουσα, πολέμιους ἔχῃ.
 Τοιγάρ με πολλαῖς μακαρίαι αἰ' Ἑλλάδα
 ἔθηκες ἀντὶ τῶνδε· θάυμαστον δέ σε 510
 ἔχον πόσιν καὶ πιστὸν ἢ τάλαιν' ἰγνῶ,
 εἰ φιύξομαι γι γαῖαν ἐκδιβλήμην,
 φίλων ἔρημος, ξὺν τέκνοις μόνη μόνους.
 Καλὸν γ' οἶκος τῇ νησὶ νυμφίῃ,
 πτωχοὺς ἀλᾶσθαι παῖδας, ἢ τ' ἴσουςά σε. 515
 Ω Ζεῦ, τί δὴ χρυσοῦ μὲν, δὲ κίβδαλος ἦ,
 τιμῆρ' ἀνθρώποισιν ὅσας σαρῆ,
 ἀνδρῶν δ' ὅτῃ χρὴ τὸν κακὸν διιδναί,
 οὐδαίς χαρακτηριστὴρ ἐμφύκει σώματι;

THE ORDER, AND ENGLISH ACCENTUATION.

Η πρὸς ταλαίνας Πηλιάδας; Γι' αὐτὴν, ἐν πατέρα κατέκτανον, αἰ διξάντο με οἴκοις κάλως. Ὅσῳ
 γὰρ ἔχει καθίσταται μὲν ἰχθρὰ τοῖς φίλοις οἴκοθεν δι' οὐκ οὐκ ἔχον με δρᾶν κάλως, ἔχῃ πο-
 λέμιους, φερούσα χάριν σε. Τοιγάρ ἀντὶ τῶνδε ἔθηκες με μακαρίαν πόλιν αἰ' Ἑλλάδα·
 δι' ἡ ταλαίνα ἰγνῶ ἔχον σε θαυμάστον καὶ πιστὸν πόσιν, εἰ γὰρ φιύξομαι, ἐκδιβλήμην γαῖαν,
 ἔρημος φίλων, μόνη ξὺν τέκνοις μόνους. Κάλως οἶκος γὰρ τῇ νησὶ νύμφῃ, παῖδας ἀλᾶσθαι
 πτωχοὺς, ἢ ἡ ἴσουςά σε. Ω Ζεῦ, τί δὴ μὲν ὅσας ἀνθρώποις σαρῆ τιμῆρα χρὴ εἶναι εἰς
 κίβδαλος δι' οὗτοις χαρακτηριστὴρ ἐμφύκει σώματι ἄνδρῳ, ὅτῃ χρὴ διιδναί τὸν κάλως;

TRANSLATION.

Or is it to the unfortunate daughters-of-Pélias? Yes, certainly, they whose father I slew would receive me into their houses kindly!

Thus, then, it is: I am in reality become hateful to my friends at home, and those whom I had no cause to treat ill, have I made foes, by doing thee a favour. However in return for this [*Ironically.*] thou hast rendered me happy among the many women throughout Greece: and in-my-affliction am I possessed-of thee, an admirable and a faithful husband, if I shall indeed depart, expelled the land, destitute of friends, lonely with my lonely children.

A mighty honor forsooth to the new bridegroom, that thy boys are wandering about beggars, and she, too, who saved thy life!

[*Looking up expressively to Heaven.*] O Júpiter, why, pray, hast thou given to mankind infallible signs of the gold which is adulterate; yet is no mark set on the body of men whereby to distinguish the rogue?

505. δίξαιτο, 3. plur. 1. aor. opt. mid. of δίδωμι, I take, or I receive.

507. καθίσταται, 1. sing. perf. ind. act. of καθίσταμι or καθίσταν, constitute. Ὅσῳ ἰχρῆν, it did not behoove.

509. Ancient Greece was a celebrated country of Europe, bounded on the east by the Ægean sea, on the west by the Ionian, on the south by the Medi-terranean, and on the north by Dalmá-tia and Thrace. It was divided into four great Provinces, viz. Macedónia, Epirus, Achæa, and the Peloponnésus.

Its principal cities were, Athens, Spár-ta, Argos, Córinth, Thebes, Sicyon, Mycénæ, &c. The city of Córinth, in which the incidents of this play occur, was in the Province of Achæa, and stood on the middle of the isthmus of Córinth, distant about 60 stádía from either sea: this circumstance occasioned it to be called *dímaris Córinthus*.

513. ξὺν τέκνοις μόνη μόνους.] This is something like Milton's "*through Eden took their solitary way*," an expression that has incurred the censure of critics.

ΧΟ. Διὸς τις ἔργη καὶ δυσίανος πέλει,	520	| - | - | - | - | - | - | - |
ἔσται φίλοι φίλοισι συμβάλλουσ' ἱρῶ.		| - | - | - | - | - | - | - |
ΙΑ. Διὸ μ', ὡς ἴσκει, μὴ κακὸν φῦναι λέγου,		| - | - | - | - | - | - | - |
ἀλλ' ὅστις ναὶς κίδνη διακαστρέφου,		| - | - | - | - | - | - | - |
ἄκροισι λαίφους κρασπίδοις ὑπὸ νημεῖν		| - | - | - | - | - | - | - |
τῇ σὴν στόμαρτον, ὃ γύναι, γλωσσάλγισιν.	525	| - | - | - | - | - | - | - |
Ἐγὼ δ', ἰπειδὴ καὶ λίαν πυργαῖος χέρι,		| - | - | - | - | - | - | - |
Κύπρην τομίζω τῆς ἑμῆς ναυαρχείας		| - | - | - | - | - | - | - |
σώτισταρ ἴσται θιῶν τι κἀνθρώπων μέγαν.		| - | - | - | - | - | - | - |
Σοὶ δ' ἴσται μὲν τοῦς λαπτός· ἀλλ' ἐπίφθορος		| - | - | - | - | - | - | - |
λόγος διελθὺν, ὡς ἔρως σ' ἠγάπησεν	530	| - | - | - | - | - | - | - |
τόξοις ἀφύκτοις τὸν μὲν ἐκσῶσαι δίμας·		| - | - | - | - | - | - | - |
ἀλλ' οὐκ ἀκριβῶς αὐτὰ θήσεται λίαν,		| - | - | - | - | - | - | - |
ἔπη γὰρ οὖν ἄνησας, οὐ κακῶς ἔχει.		| - | - | - | - | - | - | - |
Μοίξω γι μάλιστα τῆς ἑμῆς σωτηρίας		| - | - | - | - | - | - | - |
ἰλάσθαι ἢ δίδουσαι, ὡς ἰγὼ φράσω.	535	| - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Διὸς τις ἔργη, καὶ δυσίανος, ἔσται φίλοι φίλοισι συμβάλλουσ' ἱρῶ φίλοι. ΙΑ. Διὸ μ', ὡς ἴσκει, μὴ φῦναι κακὸν λέγου, ἀλλὰ ὅστις κίδνη διακαστρέφου τῆς, ὑπὸ νημεῖν ἄκροισι λαίφους, ὡς γύναι, τῇ σὴν στόμαρτον γλωσσάλγισιν. Διὸ γυναι, καὶ ἰπειδὴ πυργαῖος χέρι, λίαν, τομίζω Κύπρην μάλιστα τῆς ἑμῆς ναυαρχείας. Διὸ μὲν λαπτός τοῦς ἴσται σοι· ἀλλὰ διελθὺν ὡς ἔρως ἀφύκτοις τῶν πάλαιος σὲ ἐκσῶσαι τὸ ἑμὸν δίμας, ἐπίφθορος λόγος· οὐκ ἀλλὰ θήσεται αὐτὰ λίαν ἀκριβῶς, γὰρ οὐκ ἔστι ἄνησας, οὐκ ἔχει μάλιστα. Γὰρ μάλιστα τῆς ἑμῆς σωτηρίας μοίξω ἢ δίδουσαι, ὡς ἰγὼ φράσω.

TRANSLATION.

CHORUS. [*Feelingly.*] Fierce is the resentment, and difficult-to-be-appeased, when friends kindle strife with friends!

JASON. It behoves me, as it seems, not to be backward to speak, but, like the prudent pilot of a vessel, to give the slip with the very edge of the sail, O woman, to thy unbridled loquacity.

Now I indeed, since thou extollest thy kindness so much, think that Vénus alone, of gods and men, was the guardian of my voyage.

However, thou hast a crafty mind: but to recapitulate how Cúpid, with his inevitable darts, made thee save my life would be an invidious task; I will not, therefore, follow up this too closely, seeing that in as far as thou assistedst me, it was not amiss. Yet assuredly by my preservation thou hast gained more than thou gavest, as I shall explain.

524. *ἄκροισι λαίφους κρασπίδοις* being a technical phrase, its true meaning is not clear. "To give the slip with the very edge of the sail," as I have rendered it, conveys no defined idea whatever, and yet I can find nothing better to substitute. The literal English is, "with the extreme borders of the sail," which may perhaps signify what a seaman would call "every stitch of sail;" or it may mean, "by hauling close to the wind."

527. Vénus was one of the most celebrated deities of the ancients, being the Goddess of beauty, the mother of love, the mistress of the graces, the

queen of laughter, and the patroness of gallantry. She sprang from the froth of the sea, near the island of Cýprus, and was the wife of Vúlcán. She had children by several of the Gods, but was more partial to Adónis, son of Cinyras, king of Cýprus, than to any. By Anchises she was the mother of Ænéas.

528. The third foot of this verse is a cretic, but must be read as a spondee, by pronouncing θιῶν as a monosyllable, like θωῶς, verse 493.

532. *Διὸ δέχομαι* seems far better.

533. *ἄνησας, thou helpedst*, 2. sing. 1. aor. ind. act. of ἡνέμαι, I aid or help.

πάλλας ἐφίλκω ξυμφορὰς ἀμηχάνους,
 τί τοῦδ' αἶ ἐνέμ' ἰῶρον ἐντυχίστινον,
 ἢ παῖδα γῆμαι βασιλῆως, φυχὰς γαγύς;
 'Οὐχ'. ἦ σὺ κίχῃ, σὸν μὲν ἰχθαίρον λήχος, 555
 καινῆς δὲ νόμφης ἰμέρῃ πεπλεγμένους,
 οὐδ' εἰς ἀμιλλαν πολύτεκνον σπουδῇ ἰχυν'
 ἄλλος γὰρ δι' γαγῶτις, οὐδὲ μίμφομαι·
 ἀλλ' ὥς, τὸ μὲν μέγιστον, οἰκοῖμαι καλῶς,
 καὶ μὴ σπανίζοίμηνθα, γιγνώσκων ὅτι 560
 πάντα φύγει πᾶς τις ἐκποδὼν φίλος·
 παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἱμῶν,
 σπείρας τ' ἀδελφοῦς τοῖσιν ἐκ σίθου τέκνους.
 εἰς ταυτὲ θείην, καὶ ξυμπετῆσας γένος,
 ἰουδαιμονίην. Σοί τι γὰρ παῖδων τί δεῖ 565
 ἱμοί τι λύει τοῖσι μέλλουσιν τέκνους,
 τὰ ζῶντ' ὀνῆσαι. Μῶν βιβούλευμαι κακῶς;

THE ORDER, AND ENGLISH ACCENTUATION.

ἐφίλκω πάλλας ἀμηχάνους, τι ἐνέμα ἀν ἰῶρον ἐντυχίστινον παῖδα, ἢ, γένος φύγας,
 γῆμαι παῖδα βασιλῆως; Οὐχί μὲν ἰχθαίρον σὺν λήχος, δι' πεπλεγμένους ἱμέρῃ καινῆς νόμφης,
 ἢ σὺ κίχῃ, οὐδὲ ἰχυν' σπουδῇ ἀμιλλαν εἰς πολύτεκνον γὰρ εἰ γαγῶτις ἄλλος, οὐδὲ μίμφομαι·
 ἀλλὰ, το μὲν μέγιστον, ὥς οἰκοῖμαι καλῶς, καὶ μὴ σπανίζοίμηνθα, γιγνώσκων ὅτι πᾶς τις
 φίλος φύγει ἐκποδῶν πάντα· δι' θρέψαιμ' παῖδας ἀξίως ἱμῶν δόμων, τὴ σπείρας ἀδελφοῦς
 τοῖσιν τέκνους ἐκ σίθου, θείην εἰς ταῦτα, καὶ ξυμπετῆσας γένος, ἰουδαιμονίην. Γὰρ τι σοί τι δεῖ
 παῖδων τι λύει ἱμοί, σῆσαι τὰ ζῶντα τοῖσι μέλλουσιν τέκνους. Μὴν βιβούλευμαι κακῶς;

TRANSLATION.

bringing with me many perplexing difficulties, what measure could I have adopted more fortunate than this, as being a fugitive, to marry the daughter of the monarch?

Not, indeed, despising thy bed, or smitten with the desire of a fresh bride, to-the-end-that thou mightest be nettled; nor having a wish contentiously for a numerous offspring—seeing those already-born are sufficient—nor find-I-fault: but (which is indeed the chief thing) that we might live respectably, and not be-oppressed-without, knowing-well that every friend steers wide-of the poor man: also that I might bring up my children in-a-manner-worthy of my house; and having begotten brothers to those children by thee, that I might put them on the same-footing; and, that having united the family, I might flourish. Wherefore then, to thee what need of children! And it will be to my advantage to advance those now-living by means of my future progeny! Have I determined badly?

553. ἰῶρον, 1. sing. 2. aor. ind. act. of *ἰνέωμαι*, I find or I invent.

554. φυχὰς γαγύς, being a run-away, for Jason was a fugitive from Iólchos, Médæa having there murdered his uncle Pélías, the king.

561. φύγει πᾶς τις ἐκποδῶν φίλος, every friend flees to a distance from. In all ages and all countries poverty appears friendless and forlorn: the human mind is at all periods of time and in all places the same although habit and education

may curb some of its natural propensities. A shrewd Roman (Juvénal) observed that poverty carried with it a greater evil even than mere want: Nil habet infelix paupertas durius in se, Quàm quod ridiculos homines facit—

On the other hand, wealth is never free from care; and therefore competence and peace are the proper objects of a wise man's desire.

566. τοῖσι μέλλουσιν τέκνους, by the children yet about to be.

'Οὐδ' αἶ σὺ φαίης, ἢ σι μὴ κίξει λίχος.	| -|v-||-|v-||-|v-
'Αλλ' εἰς τοσοῦτον κίθ' ὅστ', ἐρθουμένης	|-|v-||v-|v-||-|v-
ἑνῆς, γυναῖκες πάντ' ἔχουσιν νομίζεσθαι	570 |-|v-||v-|v-||-|v-
ἢ δ' αὖ γίγεται ξυμφορὰ τις εἰς λίχος,	|-|v-||v-|v-||-|v-
τὰ λῆστα καὶ κάλλιστα πολυμυῖατα	|v-|v-||-|v-||v-|v-
τίθισθαι. Χρῆν ἄρ' ἄλλοθι ποθεῖν βροτοῦς	|v-|v-||v-|v-||-|v-
παῖδας τικνεῖσθαι, θῆλυ δ' οὐκ ἴσται γένος	|-|v-||-|v-||-|v-
χ' οὕτως αἶ οὐκ ἦν οὐδὲ ἀνθρώποις κακόν.	575 |-|v-||-|v-||-|v-
ΧΟ. Ἰᾶσον, ἰὺ μὲν τοῦδ' ἐκδόμηνος λόγους	|v-|v-||-|v-||-|v-
ὅμως δ' ἔμοιγε, καὶ παρὰ γνώμην ἐρῶ,	|v-|v-||v-|v-||-|v-
δοκιεῖς, προδοῦς σὴν ἄλοχον, οὐ δίκαια δρᾶν.	|v-|v-||-|v-||v-|v-
ΜΗ. Ἡ πολλὰ πολλοῖς ἐμὶ διάφορος βροτῶν	|-|v-||-|v-||v-|v-
ἐμοὶ γὰρ, ὅστις ἄδικος ὦν, σοφὸς λίγην	580 |v-|v-||v-|v-||v-|v-
πίφουσι, πλείστον ζημία ἐφλισκάνει	|v-|v-||-|v-||v-|v-
γλώσση γὰρ ἀνχῶν τὰδικ' ἰὺ περισσεύει,	|-|v-||-|v-||-|v-
τολμᾷ παυρργυῖ' ἔστι δ' οὐκ ἄγαν σφός.	|-|v-||-|v-||v-|v-

THE ORDER, AND ENGLISH ACCENTUATION.

Οὐδὲν αὖ σὺ φαίης, ἢ λίχος με κίξει σι. 'Αλλὰ γυναῖκες ἕκαστα εἰς τοσοῦτον, ὅσπερ, εἰσὶν ἐρ-
 θούσας, νομίζεσθαι ἔχουσιν πάντα' διὰ αὐτὰς τις ξυμφορὰ γίγεται εἰς λίχος, τίθισθαι τὰ λῆστα
 καὶ κάλλιστα πολυμυῖατα. Χρῆν βρότῳ ἄρα τικνεῖσθαι παῖδας ἄλλοθι ποθεῖν, διὰ θῆλυ
 γένος οὐκ ἴσται' καὶ οὕτως οὐκ αὖτ' ἀνθρώποις οὐδὲν κακόν. ΧΟ. Ἰᾶσον, ἐκδομῆνος μὲν τοῦδ' ἐ-
 λόγους αὖτ' ἐμοὶς ἐμοίγε, καὶ ἐρῶ παρὰ γνώμην, οὐ δίκαια δρᾶν δίκαια, πρὸς σὴν ἄλοχον.
 ΜΗ. Ἡ ἐμὶ διάφορος πολλοῖς βρότων πόλλα' γὰρ ἐμὶ, ὅστις ἐστὶν ἄδικος, πλείους σφός λίγην,
 ἐφλίσκειται πλείστον ζημία' γὰρ ἀνχῶν περισσεύειν τὰ ἀδικα ἐν γλώσσῃ, τόλμα παυρργυῖα
 διὰ οὐκ ἔστιν ἄγαν σφός.

TRANSLATION.

By no means wouldest thou say so, if thy bed did not gall thee.
 But ye women have come to that-way-of-thinking, that if your bed
 be safe, ye imagine you have every thing:—whereas if any disap-
 pointment occurs in the nest, ye account the best and fairest objects
 the most detestable.

It behoved mortals, therefore, to procreate children in some other
 way, and the female race not to exist:—as in-that-event there would
 not among men have been any mischief.

CHORUS. JASON, you have really embellished these arguments fine-
 ly: yet nevertheless to me, although I must speak against my inclina-
 tion, you seem not to do right in betraying your consort.

MEDEA. Perhaps I am different from many persons in many re-
 spects: but in my opinion, any man, being an unconscientious man,
 who is an adept in talking, merits the severest punishment: for glo-
 rying that he can varnish injustice well with his tongue, he has the
 hardihood to act-deceitfully;—however, he is not at-all-over wise.

569. *ἐρθουμένης ἑνῆς*, the bed being right.
 573. The γὰρ of editions and MSS.
 Porson has converted into *ἐξ*—"because," says he, "it is *γυναικώτερον*."

574. *θῆλυ δ' οὐκ ἴσται γένος*.] Milton in
 his tenth book of *Paradise Lost*, has a
 passage to this effect, but the sentiment
 may be found more fully expressed in
 the *Hippolytus*, 616—625.

577. Lascar has *πρὸς*, evidently a mis-

take. Aldus, again, gave *λίγην* for *ἴσται*.
 578. *Θὺν ἀπέρχεται*, having betrayed
 thy bed-fellow, not to do just things.

579. Both Aldus and Lascar have *ἴ-
 μιν* without any accent; but the power
 of the circumflex can extend only to
 the second syllable.

580. *ἔστις ἀδικὸς ἐν*, whoever being un-
 just. *Σφός λίγην πύφουσι*, is clever to speak,
 that is, to croak in argument

[illegible]

THE ORDER, AND ENGLISH ACCENTUATION.

Και τον μια γάβη συ ἄς εὐσχήμαν εἰς ἡμέ, τὲ δαῖνος λίγαν γὰρ ἂν ἔπος ἔκταναι σι. Εἴπω μὴ ἔδωκα ἄνω, χρεὶ σὲ πιστάτα ἡμέ, γάμην τὴνδε γάμην, ἀλλὰ μὴ σὶν φίλων. ΙΑ. Κάλες γὰρ σὺ ἂν ἐβουλήταις τὴνδε λίγη, ἢ κατὰν γάμην σοι· ἥτις τὸν αὐτὸ φίλων μαθεῖται μέγαν χόλον κἀνάδας. ΜΗ. Τούτο οὐκ εἶχί σοι, ἀλλὰ βάρβαρος λῆχος ἐβάρβατο πρὸς γάμην καὶ αὐτὸν σοι. ΙΑ. Ἰσθὶ τὴνδε πῦρ, καὶ μὴ μὴ γήμαι λίχτρα βασίδας ἀ τὴν ἔχῃ, εὐήκη γυναικός· ἀλλὰ, δώσω καὶ πάρος ἀπὸν, δῖλον σῶσαι σι, καὶ φύσαι ἐμὸν ποτερον τυτάνον· παῖδας τὸν ἡμέος τυτάνοσι, ἱερὰμα δόμασι. ΜΗ. Μὴ λῦτρος βίος εὐδαίμων γνοίτο μοι, μέγα ὄλκος, ὅττις κτεῖ. τὸν ἡμέος φίλων.

TRANSLATION.

So now be not thou thus plausible to me, and forward to speak, for one word will overthrow thee. If thou hadst not been a bad man, it was thy duty with my consent to contract this marriage, and not without the knowledge of friends.

JASON. Nobly, indeed, wouldst thou have aided me in this proposal, if I had previously mentioned the nuptials to thee: thou, who at present hast not courage to lay aside the mighty rage of thy heart.

MEDEA. This troubled thee not, but a foreign wife seemed-to-lead-
to an old-age not honourable to thee.

JASON. Know this then for certain, that I advanced not myself to the princess's bed, which I now possess, for the sake of the woman; but, as I before said, with a view to thy conservation; and to beget of-the-same-seed royal brothers to my children, a-pillar-of-support to my family.

MEDea. May not a bitter life accompanied-with-good-fortune be mine, nor wealth that shall prey on my spirits. [*Appears sorrowful.*]

585. There are various lections of the latter part of this verse, of which the most elegant is *יָבֹא אֶחָד מֵהֶם* *יָבֹא*, though not found in any MS. Some are of opinion, that the metaphor which Meḏea here uses, is too harsh, "*one word will kill thee*," and therefore they endeavour to soften it: but Musgrave reads, *יָבֹא יְהוָה* *יָבֹא*.

586. πείρα τ' ἔμει, having persuaded me.

588. Porson places a full stop after *ἀλλά*, but by this punctuation, in my opinion, he destroys the sense.

592. *lîcâm*, literally, *was proceeding onward or leading unto*.

594. γῆμαι, 1. aor. inf. act. of γαμίζω.

595. σῶσαι θίλων σε, wishing to save I here.

597. Aldus here printed $\phi\upsilon\alpha\iota$, badly.

599. ὅστις τὴν ἐμὴν ψυχὴν φέρει, such as
might grace my mind.

ΙΑ. 'Οἷόςθ' ὡς μετιύξει καὶ σοφώτερα φανῇ;	600	| - - | - - | - - | - - | - - | - -
Τὰ χρηστὰ μὴ σοι λυπρὰ φαινόσθαι ποτὶ,		| - - | - - | - - | - - | - - | - -
μηδ' ἐντυχούσα δυστυχὲς εἶναι δοκεῖ.		| - - | - - | - - | - - | - - | - -
ΜΗ. Ὑγρὶς, ἐπειδὴ σοι μὲν ἴστ' ἀποστρεφῆ,		| - - | - - | - - | - - | - - | - -
ἐγὼ δ' ἐρημὸς τήνδε φειδεῖμαι χθόνα.		| - - | - - | - - | - - | - - | - -
ΙΑ. 'Αυτὴ τὰδ' εἶλον' μηδὲν ἄλλον αἰτιῶ.	605	| - - | - - | - - | - - | - - | - -
ΜΗ. Τί δρῶσα; Μὲν γαμοῦσα, καὶ προδοῦσά σε;		| - - | - - | - - | - - | - - | - -
ΙΑ. Ἀρὰς τυράννου ἀποσίους ἀρμύνῃ.		| - - | - - | - - | - - | - - | - -
ΜΗ. Καὶ σοὶς ἀρχαία γ' οὔσα τυγχάνω δόμοις.		| - - | - - | - - | - - | - - | - -
ΙΑ. Ὡς οὐ κρινούμαι τῶνδ' εἰ σοὶ τὰ πλείονα·		| - - | - - | - - | - - | - - | - -
ἀλλ' εἴ τι βούλει παισὶν ἢ σαυτῇ, φυγῇ	610	| - - | - - | - - | - - | - - | - -
προσυνφίλημα, χρημάτων ἐμῶν λαβῆν,		| - - | - - | - - | - - | - - | - -
λίγ' ὡς ἱτοιμὸς ἀφθόγῃ δοῦναι χεῖρ,		| - - | - - | - - | - - | - - | - -
ξίνοις τι τίμπωσι ξυμβῶλ', οἱ δρᾶσυσί σ' εἴ.		| - - | - - | - - | - - | - - | - -
Καὶ ταῦτα μὴ δίλουσα μωρανίς, γύναι·		| - - | - - | - - | - - | - - | - -
λήξασα δ' ἐργῆς κερδανίς ἀμείνοια.	615	| - - | - - | - - | - - | - - | - -

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΑ. Οἶσθα ὡς μετιύξει καὶ φάνη σοφώτερα; Μήποτε τὰ χρήστα φανέσθαι λυπρὰ σοι, μὴδὲ ἐντυχούσα δοκεῖ εἶναι δυστυχὲς. ΜΗ. Ὑγρὶς, ἐπειδὴ μὲν ἀπίστροφη ἴσθι σοι, δι' ἧν φειδεῖμαι τήνδε χθόνα ἐρήμους. ΙΑ. Αὐτὴ εἶλον' τὰδε αἰτίω μὴδὲν ἄλλον. ΜΗ. Δράσθαι τι; Μὲν γαμοῦσα, καὶ προδοῦσα σε; ΙΑ. Ἀρμύνῃ ἀποσίους ἀρχαίας τυράννου. ΜΗ. Καὶ γὰρ τύχῃ σου ἀρχαία σοὶς δόμοις. ΙΑ. Οὐκ ὡς κρινούμαι σοὶ τὰ πλείονα τῶνδ'; ἄλλα εἰ βούλει λάβω τι ἐμῶν χρημάτων, προσυνφίλημα φύγῃ, παῖσι ἢ σαυτῇ, λίγα' ὡς ἱτοιμὸς δοῦναι ἀφθόγῃ χεῖρ, τι τίμπωσι ξυμβῶλ' εἶναι, οἱ δρᾶσυσί σε εἴ. Καὶ, μὴ δίλουσα ταῦτα, γύναι, μωρανίς· δι' ἧν λήξασα ἔργος κερδανίς ἀμείνοια.

TRANSLATION.

JASON. Knowest thou how to pray-differently, and to appear wiser? Never let good things seem bitter to thee, neither, when prosperous, think thyself unfortunate.

MEDEA. [*Still in great sadness.*] Insult me, since thou indeed hast a refuge—but I must depart the land, destitute.

JASON. It is thou thyself chusest this: blame nobody else.

MEDEA. [*Cheering up.*] For having done what? Is it for marrying-another and betraying thee?

JASON. For imprecating unhallowed curses on the royal family.

MEDEA. [*Assuming an air of indignity.*] And I, faith, share the same, being laden with curses in thy house.

JASON. I will not thus argue with thee longer on these subjects; but if thou wishest to receive any of my riches, the aider of thy flight, for the boys or for thyself, speak: as I am ready to give with liberal hand, and to send credentials to those abroad, who will treat thee well. And not liking these things, woman, thou art foolish: whereas desisting from thine anger thou wilt experience better usage.

600. 'Οἶσθα by syncope for ἰδασθα, Aeol. for ἰδασ, 2. sing. perf. ind. mid. of ἰδω, acla. In some editions we read με τιύξει, erroneously making two words of one, to the detriment of the sense.

602. δυστυχὲς εἶναι δοκεῖ, seem to be unfortunate, or unlucky. Reiske gave δοκῶ here, and φαινόμαι in the preceding line,

as dependent upon μετιύξει in ver. 600. 606. γαμοῦσα, an instance of the active voice of γαμίω, applied to the wife, but in an ironical sense. See the note on verse 264.

610. There are different readings of the end of this line, as σαυτῇ φυγῇ—σαυτῆς φυγῇ—σαυτῇ, φυγῆς, &c.

ΜΗ. 'Οὐτ' ἂν ξήνοισι τοῖσι σοῖς χρηταίμεθ' ἂν,	| - | υ - | υ - | υ - | υ -	
δ' οὐτ' ἂν τι διχαίμεσθα, μὲθ' ἡμῖν δίδου·	| - | υ - | υ - | υ - | υ -	
κακοῦ γὰρ ἀνδρὸς δὴρ' ὄνησιν οὐκ ἔχει.	| υ - | υ - | υ - | υ - | υ -	
ΙΑ. 'Αλλ' ἔνι ἐγὼ μὲν δαίμονας μαρτύρομαι,	| - | υ - | υ - | υ - | υ -	
ὡς πᾶνδ' ὑπουργοῦν σοὶ τι καὶ τίμους δίδω·	620 | - | υ - | υ - | υ - | υ -	
σοὶ δ' οὐκ ἀρίσται τὸγάθ', ἀλλ' ἀνθαδία	| - | υ - | υ - | υ - | υ -	
φίλους ἀπυθιδ' τοιγὰρ ἀλγυσι πλίνω.	| υ - | υ - | υ - | υ - | υ -	
ΜΗ. Χάρι· πῶθ' γὰρ τῆς ποδμήτου κέρως	| - | υ - | υ - | υ - | υ -	
ἄρει, χροίζωι δαμάτωι ἐξέπτως.	| - | υ - | υ - | υ - | υ -	
Νύμφιν', ἴσως γὰρ, ἐν Διὶ δ' ἐκρίσται,	625 | - | υ - | υ - | υ - | υ -	
γάμοις τοιοῦτοι, ὅστι σ' ἀριῦσθαι, γάμοι.	| υ - | υ - υ - υ - υ -	

ΧΟΡΟΣ.

'Ερωτις, ὑπὲρ μὲν ἄγαν	[Στροφὴ α'.]	| υ - υ - | υ - υ -	α'
ἰλθόντις, οὐκ ἰνδοξίαν,		| - | υ - | υ - | υ -	β'
οὐδ' ἀριτὰν παρίδουαι ἐν ἀνδράσιν, ἐν δ' ἄλλοις ἔλθοι		| d d d d d s	γ'
Κύπρις, οὐκ ἄλλα θίδς	630	| υ - | υ - | υ - υ -	δ'
ἐύχαρις ὅττω.		| - | υ - υ -	ε'

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Οὐτ' ἂν χρηταίμεθα ἀν τοῖσι σοῖς ξήνοισι, οὐτ' τι ἀν διχαίμεσθα, μὲθ' ἡμῖν δίδου γὰρ δῶρα πάντων ἀνδρὸς οὐκ ἔχει σῆσιν. ΙΑ. 'Αλλὰ οὐ ἐγὼ μὲν μαρτύρομαι δαίμονας ὡς δίδω ὑπάρχοντι πάντα τι σοὶ καὶ τίμους· τὰ ἀγαθὰ δὲ οὐκ ἀρίσται σοι, ἄλλα φίλους ἀπύθου ἀνθάδια· τοίγαν ἀλγύου πλίνω. ΜΗ. Χάρι· γὰρ ἄρει πῶθ' τῆς ποδμήτου κέρως, χροίζωι ἐξέπτως δαμάτωι. Νυμφίον, γὰρ ἴσως, ἐν Διὶ ἐκρίσται, γάμοις τοιοῦτοι γάμοι, ὅστι σε ἀριῦσθαι. ΧΟ. Ἐρωτὶς ἰλθόντις μὲν ὑπὲρ ἄγαν, παρίδουαι οὐκ ἰνδοξίαν, οὐδ' ἀριτὰν ἐν ἀνδράσιν, ἐν δ' ἄλλοις ἔλθοι Κύπρις ἰλθὺς ἄλλοις οὐκ ἄλλα θίδς ὅττω εὐχαρις.

TRANSLATION.

MEDEA. Neither will we have recourse to thy friends-abroad, nor aught will we receive, nor do thou give us aught—for the gifts of a bad man have no avail.

JASON. Wherefore then, I verily call the Gods to witness that I wish to supply every necessary both for thyself and the children: good things, however, are not pleasing to thee, and thy friends thou rejectest with disdain;—for this thou shalt grieve the more. [*Eris Jason.*]

MEDEA. Begone: for thou art burning with desire of thy newly-acquired bride, tarrying-so-long away-from the apartments. Marry, for likely (and with God's help, be it said) thou wilt have made such a marriage, as thou shalt repentingly-deny.

CHORUS. Love advancing indeed above measure, confers neither reputation nor credit on men;—but if Venus comes with moderation, no other deity is so benign.

617. δίδω, 2. sing. pres. imperat. m. of δίδωμι, *I give.*

624. ἄρει, 2. sing. pres. ind. pass. or mid. of αἰρεῖν, *I take.* The literal English is, *thou art taken with desire of thy newly-subdued damsel.*

627. ἴσως, *the loves*—but this plural form is little used in English: it might, however, be rendered "*love-throes* or *love-affections*," although "*love*" in the singular seems to convey the original i-

dea with more conciseness than either.

629. Porson has on this line the following observation: "E duobus versiculis feci unum hexametrum, hic et infra 639. Objici quidem potest non recte in tertio loco tertium versum strophici positum esse dactylum, cum respondens sit in tertio antistrophici sede. Sed hanc legem sibi natam negant tragici, præsertim in vulgatis veterum generibus; vide Andromachen, 135, 141."

Μήντοι, ὃ δέσποινα, ἐπ' ἱμοί	| - υ | - || - υ - -	ζ'
χρυσέων τέξων ἰφίαις,	| - υ - - || - υ | - -	σ'
ἰμέρη χρίσας, ἄφροντοι διστάν.	| - υ | - || - υ | - υ || - υ	θ'

Στήριγγο δέ με σφροσύνηα, [Ἀντιστροφὴ α'.] 635	- - υ - υ || - υ - -	α'
δύρεμα κάλλιστον Διῶν.	| - - | υ - || - - | υ -	β'
Μηδίοτο' ἀμφιλόγου ὄργας, ἀκρίστα τί νίκη,	| d d s d d s	γ'
δυμὸν ἐκπλήξας' ἐτί-	| - υ - || - - υ -	δ'
ροις ἐπὶ λίκτροις,	| - υ - υ | - -	ε'
προσβάλοι δινὰ Κύνει, ἄ-	640 | - υ - | - || - υ - -	ζ'
πτολίμους ὃ ἱνίης σιδίζουσ'.	| υ - - || - υ - | - -	η'
ὀξύφρονι κρείτοι λήχη γυναικῶν.	| - υ - | - || - υ - | - υ || - -	θ'

ὦ πατρίς, ὃ δῶμά τ' ἱμὸν,	[Στροφὴ β'.] | - υ - || - υ - υ -	α'
μὴ δῆτ' ἀπολεῖ γυνίμαι,	| - - υ - υ || - υ | - -	β'
τὸν ἀμυχανίας ἔχουσα	645 | υ - - | υ - - || υ - - | υ -	γ'
δυσπείρατοι αἰῶν',	| - υ - | - υ || -	δ'
ἐκτρέφαται ἀχίω.	| - υ - υ - υ || υ - - -	ε'

THE ORDER, AND ENGLISH ACCENTUATION.

Μήντοι, ὦ δέσποινα, σφίς ἐπὶ ἱμοί χρυσέων τέξων ἀφίκαται διστά, χρυσέων ἱμερῶν. Δὲ σφροσύνηα, κάλλιστον δύρεμα Διῶν, στήριγγο με. Μηδίοτο δὴν Κύνει, ἐκπλήξας Δύμω ἐπὶ ἱνίαις λίκτροις, πρόσβαλοι ἀμφιλόγου ὄργας, τὴν ἀκρίστα νίκη, δι' ὀξύφρονι, σιδίζουσα ἀπτολίμους νίης, κρείτοι λήχη γυναικῶν. ὦ πατρίς, τὴν ἱμὸν δῶμα, με δὲτα γυνίμαι ἀπολεῖ, ἐχούσα τὴν αἰῶνα ἀμυχανίας δυσπείρατοι, ἐκτρέφαται ἔχουσι.

TRANSLATION.

Never, O mistress, send-forth upon me from thy golden quiver an unerring shaft, having steeped it in desire. But may temperance, the noblest grant of the Gods, protect me.

Never may potent Vénus, having smitten my mind for another's couch, hear on me controversial disputes, and endless jarrings; but may she, quick-of-perception, approving the peaceful union, regard the beds of wives.

[*With great pathos.*] O my country, and my home, may I never be an-outcast-from-my-city, leading a life of hardship scarcely-to-bendured—the most miserable of miseries.

633. *τέξων* more properly signifies a bow, from *τέξω*, I stretch or bend: but it also means the quiver, arrows and bow.

634. *ἄφροντοι*, that cannot be shunned. *ἄφροντις*, is here a disyllable as it always was pronounced at Athens:—and this occasions the following rather curious concession from the candid and learned Porson: *Cum igitur dixi, "In Euripide usque ad hunc diem semper editum est ἄφροντις," erravi, siue tu máxime, humanissime lectus, MENTITUS SUM, Musgrævi editio decernit.*

640. Aldus has *προσβάλοιμ' ὃ δινὰ*, and in verse 635, above, *στήριγγο* for *στήριγγο*. Also in the next line he has *ἀπτολίμους*. Porson suggested *ἀλλ' ἀπτολίμους νίης*.

641. *ἀπτολίμους νίης*, literally, peaceful beds. This sentiment Hórace (Car. Lib. I. Od. 13.) expresses very finely, as follows:

*Felices tē et amplius
Quos irrūpta tēuet cōpula, nec mália
Diválus querimónia*

Suprēmā citius solvet amor dīa.

642. Home have *κρήνη*, others *κρήνη*.

644. This verse (like verse 633, below) consists of a monometer iónic à majóre, and a trochæic *asyzyx*.

647. The first foot is a pæon primus, and the second an anapaest, constituting together a dimeter pæonic verse catalectic. Some will have *ἐκτρέφαται*, to which Porson had no objection.

Θαιάτω, θαιάτω πάρος δαμνίη,
ἀμείρει τάδ' ἱξανύσασα· μόχθων δ'
οὐκ ἄλλος ὕπνῳ,
ἢ γὰρ πατρίας στίρισθαι.

650

|v-|v-||v-|-|-
|-|-||v-|-||v-|-|-
|-v-||v-
|-v-||v-|-

Ἴδωμεν, ὅτε ἐξ ἱτέρων
 μύθων ἴχμεν φρέσασθαι·
 σὶ γὰρ ἐν πύλῃ, ἐν φίλῳ τις
 ἔκτισιν παροῦσαι
 διπλότατα παθεῖν.
 Ἀχέρσιος ἕλοιθ', ὅτ' πάροισι
 μὴ φίλους τιμᾶν, καθαρὰν ἀνοίξαν-
 τα κλῆδα φρενῶν· ἰ-
 μοὶ μὲν φίλος οὐκ ὄντι· ἴσται.

[Ἀντιστοιχῶν β.]	- - - | - - -	α'
	- - - | - - -	β'
	- - - | - - -	γ'
655	- - - | - - -	δ'
	- - - | - - -	ε'
	- - - | - - -	ζ'
	- - - | - - -	η'
	- - - | - - -	θ'
660	- - - | - - -	ι'

ΑΙΤΕΤΕ.

**Μήδεια, χαῖρε· τοῦδε γὰρ προσίμιον
κάλλιον οὐδεὶς οἶδε προσφωγεῖν φίλους.**

— — — — —

— — — — —

THE ORDER, AND ENGLISH ACCENTUATION.

Θάνατο, θάνατο, πάρος εξανούσα τάδε ἄμραν, θαμίνω δι μέγιστον οὐκ ἄλλος ὑπέρβω ἢ στήριξαι πάτριος γας. Εἴδομαι, οὐ ἔχμην φρασάσθαι ἐξ ἱερῶν μύθων γὰρ οὐ πῶς, οὐ τις φίλων ὅπως σὺ παρούσαι διπύματα πάθων. Αἰχρίστος αἰάντω, ἔγωγε με παρῆστι τίμω φίλων, ἀνέστη πάτριον κληῖα φρήν' ὅπως μὴ ἴσται ἱμν φίλος. ΑἴΓ. Μυδρία, χεῖρ γὰρ καλλὺν προέειπεν τῷδε, οὐδὲς αὖτε προσέφασκε φίλων.

TRANSLATION.

By death, by death, before accomplishing that day, may I be subdued:—for of calamities there is not any other greater than to be excluded from one's natal land.

We have seen it—we have not to speak from another's report: for neither thy city, nor any one of thy relations hath pitied thee suffering the most dreadful of anguish.

Thankless let him perish, who is not ready to countenance his friends, unlocking the pure treasures of his mind:—never, indeed, shall he to me be a friend.

ÆGEUS. [*Entering.*] Médée, joy: for a more courteous salutation than this, does no one know to address to friends.

648. δαμῶν, 1. sing. 2. aor. opt. pass.
ο' ἴμω for δαμῶν, *I tame or subdue.*

651. γὰρ πατρίας στέρησθαι, literally, to be deprived of the paternal land.

657. ὅτε πάντοι, *to whom it-is-not-in-readiness*. ὅτε is the Attic form for ὅτι, as τω for τῷς, verse 66. above.

658. *ἀνίσταμαι*, acc. sing. mas. 1. aor. part. act. of *ἀνίστημι*; *I open*: in this reading, I have followed Porson contrary to my own judgment; for I do not consider it to be grammatical. I should think the dative *ἀνίσταμαι* were required, as there seems to be no word in the sentence, either expressed or understood, governing the person unlocking, in the accusative case; for I cannot ima-

gine φίλον, one of the φίλους, to be meant,
as in the following line of Homer,
Ἀνδράποκος τίτυσθον, ὅ τις ἀπιδόρην ἱμάσση.
IL. iii. 379.

661. *Ægeus*, who is now speaking, was king of Athens, and father of the celebrated *Thésens*. Being desirous of children, he had gone to consult the oracle of *Apollo* at *Delphi*. The *Ægean Sea* takes its name from this prince, who, in a fit of despair, rashly threw himself into it, and was drowned. For *Thésens* returning to Athens after killing the *Minotaur*, forgot to hoist a white flag, according to promise, the signal of success. Instead of a flag, some, and perhaps correctly, read sails.

THE ORDER, AND ENGLISH ACCENTUATION.

TRANSLATION.

677. Invariably were the responses of the oracle wrapt in mystery, the better to impose on ignorant credulity.

ΑΙ. Πρὶν ἂν πατέρην αὐθις ἰστίαι μάλω.	| υ - | υ - | υ - | υ - | υ - | υ -
ΜΗ. Σὺ δ' ὥς τί χρεῖζον τῇδε ναυστολαῖς χθόνα; 690	| υ - | υ - | υ - | υ - | υ - | υ -
ΑΙ. Πιτθεὺς τις ἴστί, γῆς ἀναξ Τροϊζηνίας.	| υ - | υ - | υ - | υ - | υ - | υ -
ΜΗ. Παῖς, ὡς λέγουσι, Πέλοπος εὐσεβίστατος.	| υ - | υ - | υ - | υ - | υ - | υ -
ΑΙ. Τότῃ Διοῦ μάντινμα κοινῶσαι δίδω.	| υ - | υ - | υ - | υ - | υ - | υ -
ΜΗ. Σοφὴς γὰρ ἄνθρωπος καὶ τρέβωι τὰ τοιάδη.	| υ - | υ - | υ - | υ - | υ - | υ -
ΑΙ. Κάμωγι πάντων φίλτατος δορυξέων. 695	| υ - | υ - | υ - | υ - | υ - | υ -
ΜΗ. Ἀλλ' ἰστυχίης καὶ τύχης ἔσσι ἐφῆς.	| υ - | υ - | υ - | υ - | υ - | υ -
ΑΙ. Τί γὰρ σὺν ὄμμα χρῶς τι συντίτῃχ' ὦδε;	| υ - | υ - | υ - | υ - | υ - | υ -
ΜΗ. Ἀγνῶ, κάκιστος ἴστί μοι πάντων πύσις.	| υ - | υ - | υ - | υ - | υ - | υ -
ΑΙ. Τί φῆς; Σαφὴς μοι σὰς φράσαι δυσθυμίας.	| υ - | υ - | υ - | υ - | υ - | υ -
ΜΗ. Ἀδελφεῖ μ' ἰάσων, οὐδὲν ἐξ ἱμεῶ παθών. 690	| υ - | υ - | υ - | υ - | υ - | υ -
ΑΙ. Τί χρεῖμα δέσσας; Φράζε μοι σαφίστιρον.	| υ - | υ - | υ - | υ - | υ - | υ -
ΜΗ. Γυναῖκ' ἐφ' ἡμῖν δισπύτῃ δόμῳ ἔχει.	| υ - | υ - | υ - | υ - | υ - | υ -
ΑΙ. Ἦπεν τυτλόμην ἔργον αἰσχρότου τίδι;	| υ - | υ - | υ - | υ - | υ - | υ -
ΜΗ. Σέφ' ἰσθ' ἄτιμοι δ' ἰσμεν ἐν πρῶτῳ φίλοι.	| υ - | υ - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΙΓ. Πρὶν ἂν μάλω αὐθις πατέρην ἰστίαι. ΜΗ. Δι' ὥς χρεῖζον τι, ναυστολαίς συ τῇδε χθόνα; ΑΙΓ. Ἐστὶ τις Πίτθεος, ἀναξ Τροϊζηνίας γῆς. ΜΗ. Εὐσεβίστατος παῖς, ὡς λέγουσι, Πέλοπος. ΑΙΓ. Τότῃ Δίῳ κοινῶσαι μάντινμα δίδω. ΜΗ. Γὰρ σόφος ἄνθρωπος, καὶ τρέβωι τὰ τοιάδη. ΑΙΓ. Καὶ ἐμῶι φίλτατος πάντων δορυξέων. ΜΗ. Ἀλλὰ ἰστυχίης, καὶ τύχης ἐσσι ἐφῆς. ΑΙΓ. Γὰρ τι σὺν ὄμμα, τι ὦδε χρῶς συντίτῃς; ΜΗ. Λήγου, ἴστί μοι κάκιστος πύσις πάντων. ΑΙΓ. Τί φῆς; Φράζε μοι σαφὴς σὰς δυσθυμίας. ΜΗ. Ἰάσων ἄδελφε, οὐδὲν ἐξ ἱμεῶν. ΑΙΓ. Δέσσας τι χρεῖμα; Φράζε μοι σαφίστιρον. ΜΗ. ἔχει γυναῖκα ἐπὶ ἡμῶν δισπύτῃ δόμῳ. ΑΙΓ. Ἦπεν τυτλόμην τίδι αἰσχρότου ἔργῳ; ΜΗ. Ἰσθὶ σέφα' δι' ἐν φίλοις πρῶτον ἰσμεν ἀτίμους.

TRANSLATION.

ÆGEUS. Before I come again to my father's mansion. MEDEA. Therefore as desiring what, shapest thou thy voyage to this province? ÆGEUS. There is one Pittheus, king of the Trœzénian realm — MEDEA. The most pious son, as they say, of Pelops. ÆGEUS. To him I wish to communicate the prediction of the God. MEDEA. For he is a wise man, and skilled in such matters. ÆGEUS. And to myself the dearest of all my military acquaintances. MEDEA. Then mayest thou prosper, and obtain whatever thou desirest. ÆGEUS. But why is thine eye, and this thy colour faded? MEDEA. O Ægeus, I have the worst husband of all. ÆGEUS. What dost thou say? Tell me frankly thy troubles. MEDEA. Jâson wrongs me, having suffered no wrong from me. ÆGEUS. Thou having done what deed? Tell me more explicitly. MEDEA. He has a wife besides us, mistress of his house. ÆGEUS. Assuredly hath-he-had-courage-for this most shameful act? MEDEA. Know it for certain:—but we his friends of old are cast-off.

691. Πιτθεὺς, son of Pelops and Hippodamia, was king of Trœzênê in Argolis—and a man universally admired and beloved. Like to our Alfred the Great, he was one of the “*râri nântes in gûrgite vâsto*”—a beautiful application this, to the flood of time, in one of Virgil's marine descriptions!

694. The first syllable of ἄνθρωπος, both here, and again in verse 766, is made long by the intervention as I suppose,

of the digamma medial; the word, therefore, should have been written ἄνθρωπος, or more properly ἄνθρωπος, as I cannot imagine an initial hiatus to be correct: but if this fails, we know the Greeks were not scrupulous in lengthening the doubtful vowels, by licence.

697. συντίτῃς, 3. sing. perf. ind. mid. of συντίττω, I consume; or it may be read συντίτῃς, in the active voice, although the former is certainly preferable.

ΑΙ. Πότερον ἐρασθῆς, ἢ σὺν ἰχθαίρῳ λήχῃ;	695	| υ υ υ | υ - | - | υ - | - | υ υ
ΜΗ. Μήγαν γ' ἔρωτα πιστὰς οὐκ ἴφν φίλαις.		| υ - | υ - | υ - | υ - | υ - | υ -
ΑΙ. Ἴτω νῦν, ἴπιπρ, ὡς λέγεις, ἴστιν κακός.		| υ - | υ - | υ - | υ - | υ - | υ υ
ΜΗ. Ἀνδρῶν τυράνῳ κῆδος ἡράσθη λαβῶν.		| - | υ - | υ - | - | υ - | υ - | υ -
ΑΙ. Αἰδουσι δ' αὐτῇ τίς; Πέραισί μοι λόγον.		| υ - | υ - | υ - | - | υ - | υ - | υ υ
ΜΗ. Κρίων, ὃς ἄρχει τῷσδε γῆς Κορινθίας.	700	| υ - | υ - | υ - | - | υ - | υ - | υ -
ΑΙ. Συγγνωστὰ μὲν γὰρ ἦν σὺ λυπεῖσθαι, γύναι.		| - | υ - | υ - | υ - | υ - | υ - | υ υ
ΜΗ. Ὀλῶλα' καὶ πρὸς γ' ἐξιλαύνομαι χθονός.		| υ - | υ - | υ - | - | υ - | υ - | υ υ
ΑΙ. Πρὸς τοῦ; Τόδ' ἄλλο καὶνὸν αὖ λέγεις κακόν.		| - | υ - | υ - | υ - | υ - | υ - | υ υ
ΜΗ. Κρίων μ' ἰλαύνει φυγάδα γῆς Κορινθίας.		| υ - | υ - | υ - | υ υ | υ - | υ - | υ -
ΑΙ. Ἐγὼ δ' ἴασαι; Οὐδὲ ταῦτ' ἱγήμισα.	705	| υ - | υ - | υ - | - | υ - | υ - | υ υ
ΜΗ. Δόγῃ μὲν οὐχί, καρτερίῳ δὲ βούλειται.		| υ - | υ - | υ - | υ - | υ - | υ - | υ υ
Ἄλλ' ἄντομαι σὺ τῷσδε πρὸς γυναιάδος,		| - | υ - | υ - | υ - | υ - | υ - | υ υ
γοιάται τι τῶν σῶν, ἰκίσια τι γίγνομαι		| υ υ - | υ - | υ - | υ υ | υ - | υ - | υ -
ἰκτιρεῖς, ἰκτιρεῖν με τὴν δυσδαίμοινα,		| - | υ - | υ - | - | υ - | υ - | - | υ υ
καὶ μὴ μ' ἔρημον ἐκπεσοῦσαν ἰσίδης,	710	| - | υ - | υ - | υ - | υ - | υ - | υ -
δίξαι δὲ χώρα καὶ δόμοις ἰφίστιον.		| - | υ - | υ - | - | υ - | υ - | υ υ

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΙΓ. Πότερον ἐρασθῆς, ἢ ἐχθαίρῳ σὺ λήχῃ; ΜΗ. Μήγαν ἐρώτα γὰρ φίλαις οὐκ ἴφν πιστὰς
ΑΙΓ. Ἴτω νῦν, ἴπιπρ, ὡς λέγεις, ἴστιν κακός. ΜΗ. Ἠράσθη λάβων κῆδος τυράνῳ ἀνδρῶν. ΑΙΓ.
Δὲ τίς ἔδδεν αὐτῇ; Περαισί λόγον μοι. ΜΗ. Κρίων, ὃς ἄρχει τῷσδε Κορινθίας γῆς. ΑΙΓ. Γὰρ
μὲν, γύναι, σὺ συγγνωστὰ σὺ λυπεῖσθαι. ΜΗ. Ὀλῶλα' καὶ πρὸς γὰρ ἐξιλαύνομαι χθονός. ΑΙΓ.
Πρὸς τοῦ; Τόδ' ἄλλο καὶνὸν κακόν αὐ λέγεις. ΜΗ. Κρίων ἰλαύνει με φυγάδα Κορινθίας γῆς. ΑΙΓ.
Δὲ ἴασαι ἡ; Οὐδὲ ἱγήμισα ταῦτα. ΜΗ. Δόγῃ μὲν οὐχί, δὲ βούλειται κάρτερον. Ἄλλα ἄντο-
μαι σὺ πρὸς τῷσδε γυναιάδος, τι τοὺς σὺν γόισιν, τι γίγνομαι ἰκίσια' οὐκτιρεῖς με, οὐκτιρεῖς
τὴν δυσδαίμοινα, καὶ μὴ ἰσίδης με ἐκπεσοῦσαν ἐρήμον, διὰ δίξαι ἰφίστιον χώρα καὶ δόμοις.

TRANSLATION.

ÆGEUS. Pray, smitten-of-love—or disdaining thy bed? MEDEA.
Violent love, no doubt:—to his friends has he not been faithful!
ÆGEUS. Let him go then, since, as thou sayest, he is a bad man.
MEDEA. It was delightful-to-him to accept an affinity with the roy-
al family. ÆGEUS. But who gives it him? Finish the story to me.
MEDEA. Créon, who governs this Corinthian realm.
ÆGEUS. Then truly, O lady, was it pardonable for thee to grieve!
MEDEA. I am ruined: and besides banished the country. ÆGEUS.
By whom? This is another fresh calamity again thou mentionest.
(MEDEA.) Créon drives me an exile from the Corinthian land.
ÆGEUS. And does Jâson permit it? I by no means commend this.
MEDEA. By his talk indeed not—yet willing is he patiently-to-
bear-it. [Weeping.] Therefore I earnestly-beseech thee by this thy
beard, and by these thy knees, and I become thy suppliant: pity me,
pity an unfortunate woman—and behold me not going forth aban-
doned—but receive me to thy fireside in thy domain and mansion.

698. ἡράσθη, 3. sing. 1. aor. ind. pass.
of ἱράω, I love.

702. Ὀλῶλα, in the Attic dialect for
ἴλα, 1. sing. perf. ind. mid. of ἰλλωμι,
pérdo, I lose or am undone.

706. Lascar gave πρὸς τῷσδε ἄλλων.
For αὐ λέγεις, Brunck edited ἀγγαλῆς.

704. MSS. and editions very general-

ly have πρὸς ἱφν χθονός for γῆς Κορινθίας.
706. καρτερίῳ δὲ βούλειται videtur le-
gisse alter Scholiâstes. Porson.

710. ἰσίδης, 2. sing. 2. aor. subj. act.
of ἰσίδω, I behold.

711. δίξαι, 2. sing. 1. aor. imperat.
mid. of διχομαι, I receive or admit. χώρα
καὶ δόμοις, to thy country and dwellings.

Ὅπως ἔρως σοι πρὸς Διὶ τελεσφόρος	| - | - | - | - | - | - | - |
γίνοιτο παῖδαι, πάντ' ἐλθὼς θάποις.	| - | - | - | - | - | - | - |
Ἐγχεμα δ' ἔνυ ἰδὼθ' εἶον ἑρμαιας τέδε·	| - | - | - | - | - | - | - |
παύσω δέ σ' ἔντ' ἀπαῖδα, καὶ παῖδαι γυνάς	715 | - | - | - | - | - | - | - |
σπείραι σι θύσω, τοιάδ' ἰδὼ φάρμακα.	| - | - | - | - | - | - | - |
Αἱ. Παλλὰν ἱκατι τέδε σι δοῦναι χάριν,	| - | - | - | - | - | - | - |
γύναι, πρόθυμός ἐμι· πρῶτα μὲν διῶν,	| - | - | - | - | - | - | - |
ἱππῖτα παῖδαι, δὲ ἱπαγγέλλαι γυνάς·	| - | - | - | - | - | - | - |
ἰς τοῦτο γὰρ δὴ φροῦδος ἐμι πᾶς ἐγώ.	720 | - | - | - | - | - | - | - |
Ὅτ' ἔχαι μοι· σοῦ μὲν ἰλθούσης χθόνα,	| - | - | - | - | - | - | - |
πειράσομαι σου προξενεῖν δίκαιος ἄν·	| - | - | - | - | - | - | - |
τσοῦδε μίντοι σοι προσημαῖω, γύναι,	| - | - | - | - | - | - | - |
ἐκ τῆσδε μὲν γῆς οὐ σ' ἄγειν βουλήσομαι·	| - | - | - | - | - | - | - |
αὐτὴ δ' ἰάει περ ἐς ἱμοῦς ἑλθὼς δέμου,	725 | - | - | - | - | - | - | - |
μινεῖς ἄστυλος, κού σι μὴ μίθω τίτι.	| - | - | - | - | - | - | - |
Ἐκ τῆσδε δ' αὐτὴ γῆς ἀπαλλάσσω πόδα·	| - | - | - | - | - | - | - |
ἀναίτιος γὰρ καὶ ξένος εἶναι θίλω.	| - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

Ὅπως πρὸς Διὶ ἔρως παῖδαι γίνοιτο τελεσφόρος σοι, καὶ αὐτὸς θάποις ἑλθὼς. Δι' αὐτὴν δοθαί σοι τῶδε ἑρμαῖα ἑρμαιας· δι' αὐτῶν σι ἔντα ἀπαῖδα, καὶ θύσω σι σπείραι γυνάς παῖδαι, τοιάδε φάρμακα εἶδαι. ΑἱΓ. Ἐκάτι πάλαι, γύναι, εἰμι πρόθυμός δοῦναι σοι τέδε χάριν· πρῶτα μὲν διῶν, ἱππῖτα παῖδαι, δὲ γυνάς ἱπαγγέλλαι· γὰρ ἐς τοῦτο δι' ἐγὼ εἰμι πᾶς φροῦδος. Δι' ὅτ' ἔχαι μοι· σοῦ μὲν ἰλθούσης χθόνα, πειράσομαι πρὸξενον σοι, ὡς δίκαιος· τσοῦδε μίντοι, γύναι, προσημαῖω σοι, ὡς μὲν βουλήσομαι ἄγειν σι ἐκ τῆσδε γῆς· δι' ἰάει περ ἐλθὼς αὐτὴ ἐς ἱμοῦς δέμου, μινεῖς ἄστυλος, καὶ μὴ τίτι ὡς μίθω σι. Δι' αὐτὴν ἀπαλλάσσω πόδα ἐκ τῆσδε γῆς· γὰρ θίλω εἶναι ἀναίτιος καὶ ξένος.

TRANSLATION.

Thus by the Gods shall thy desire of children be accomplished for thee, and thyself wilt die happy.

Yea thou knowest not what an acquisition thou hast found; for I will free thee from being childless, and will make thee sow the seed of children, such charms am I acquainted-with.

ÆGEUS. On many accounts, O lady, am I inclined to grant thee this favor:—first, indeed, because of the Gods—next of the children whose conception thou-freely-promisest: for on this subject, truly, I am wholly despondent. Thus then am I determined—if thou verily comest to my country, I will endeavour hospitably-to-treat thee, being a just man:—this much, however, O lady, I beforehand-signify to thee, that I really shall not be willing to conduct thee from this realm:—but if, in-fact, thou come of thyself to my mansion, thou shalt there remain in-safety, and to no one will I deliver thee up.

Wherefore do thou of-thine-own-accord withdraw thy foot from this territory—for I wish to be blameless even among strangers.

713. γίνοιτο, 3. sing. 2. aor. opt. mid. of γίνομαι, I become.

714. ἰδὼθ', by syncopē, for ἰδασθε, Æol. for ἰδῆα: see the note on ver. 600.

717. ἱκατι, see the note on ver. 283.

720. φροῦδος, about to fade unfruitful; as if for φρούδος contracted φρούδος, that which leads the way. The Athenians

applied this word to those whose minds were not affected with gaiety on gay occasions. See verses 139 and 492, above, where φροῦδος more particularly means, vanished, fled.

721. οὐ ἰλθούσης, genitive absolute. Porson proposed πειράσομαι γὰρ, omitting the comma after χθόνα.

ΜΗ. Ἔσται τάδ' ἀλλὰ πίστις ἐἰ γένετό μοι	730	| - | υ - | υ - | υ - | υ - | υ -
τούτων, ἔχοιμ' ἂν πάντα πρὸς σίθιν καλῆς.		| - | υ - | υ - | υ - | υ - | υ -
Αἰ. Μῶν οὐ πίπτοbas, ἢ τί σοι τὸ δυσχερές;		| - | υ - | υ - | υ - | υ - | υ -
ΜΗ. Πίπτοθα· Πίλιον δ' ἔχθρὸς ἔστι μοι δῆμος,		| - | υ - | υ - | υ - | υ - | υ -
Κρίναι τε· τούτοις δ', ἐρκίοισι μὲν ζυγίς,		| υ - | υ - | υ - | υ - | υ - | υ -
ἄγουσιν οὐ μινθί' ἂν ἐκ γαίης ἱμί.		| υ - | υ - | υ - | υ - | υ - | υ -
Λόγους δὲ συμβάς, καὶ Διὸν ἀνήμετος,	735	| υ - | υ - | υ - | υ - | υ - | υ -
φίλος γένε' ἂν, ἀπικτηνεύμασι		| υ - | υ - | υ - | υ - | υ - | υ -
τάχ' ἂν πίθοιο· τὰ μὰ μὲν γὰρ ἀσθινῇ,		| υ - | υ - | υ - | υ - | υ - | υ -
τοῖς δ' ὄλκος ἔστι, καὶ δῆμος τυραννικός.		| - | υ - | υ - | υ - | υ - | υ -
Αἰ. Πολλὴν ἔλιξας, δ' ὀνύχαι, προμηθίαν·		| - | υ - | υ - | υ - | υ - | υ -
ἀλλ' ἐἰ δοκεῖ σοι δρᾶν τάδ', οὐκ ἀφίσταμαι.	740	| - | υ - | υ - | υ - | υ - | υ -
Ἐμοὶ τι γὰρ τάδ' ἔστιν ἀσφαλίστατα.		| υ - | υ - | υ - | υ - | υ - | υ -
σκηψὶν τιν' ἰχθροῖς σοῖς ἔχοντα δεικύναι,		| - | υ - | υ - | υ - | υ - | υ -
τὸ σὸν τ' ἄραρι μᾶλλον· ἐξήγῃ Διός.		| υ - | υ - | υ - | υ - | υ - | υ -
ΜΗ. Ὅμῳ πίδον γῆς, πατέρα δ' Ἥλιον πατρός		| - | υ - | υ - | υ - | υ - | υ -
τῷ μοῦ, Διὶν τι συντιβίς ἄπαν γένος.	745	| - | υ - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Τὰδε ἔσται· ἀλλὰ ἐἰ πίστις τούτων γένετο μοι, ἀνέχοιμ' πάντα καλῶς πρὸς σίθιν. Αἰ. Μῶν οὐ πίπτοbas, ἢ τί το δυσχερές σοι; ΜΗ. Πίπτοθα· δὲ δῆμος Πίλιον ἔστιν ἔχθρὸς μοι, τὸ Κρίναι δὲ μὲν ζυγίς ἐρκίοισι τούτοις, οὐκ ἀν μινθίς ἐκ γαίης ἱμὶ ἀγούσι. Δὲ σύμβας λόγους, καὶ ἀνήμετος Διὸς, ἀν γένε' φίλος, καὶ ἀν τάχα πίδος ἐπικτηνεύμασι· γὰρ τὰ ἱμὶ μὲν ἀσθινῇ, δὲ τοῖς ἔστι ὄλκος, καὶ τυραννικός δῆμος. Αἰ. Ὡ γύναι, ἐλίσξας πόλιν προμηθίαν· ἀλλὰ ἐἰ δοκεῖ σοι δρᾶν τάδε, οὐκ ἀφίσταμαι. Γὰρ τὰ ἱμὶ ἔστι τὰδε ἀσφαλίστατα, ἐχόντα τὴν σκηψὶν δεικύναι σοῖς ἔχθροις, τὸ σὸν μᾶλλον ἀράς· ἐξήγῃ Διός. ΜΗ. Ὅμῳ πίδον γῆς, τὸν Ἥλιον πάτερα τοῦ ἱμὶν πατέρα, τὸ συντιβίς ἄπαν γένος Διός.

TRANSLATION.

MEDEA. It shall be so: but if a sacred promise of these-performances were made me, I should have every-thing nobly from you.

ÆGEUS. Dost thou not trust me—or what is thy impediment?

MEDEA. I trust you: but the house of Pélias is hostile to me, and so is Créon: wherefore then, being bound by oaths to these-promises, you would not deliver me up to them—that-would-drag me from the land. But having-covenanted by mere-words, and without-swearing by the Gods, you might become their friend, and be soon persuaded by an embassy—for my estate indeed is frail, whereas they have riches, and a royal palace.

ÆGEUS. O lady, in-thy-words-hast-thou-displayed much foresight: so if it seems-meet to thee that I should do this, I refuse not. For as well to me is this-plan the safest (having some pretext to shew thy enemies) as thy person will be the more secure:—name-for-thyself the Gods. MEDEA. Swear by the plain of the Earth—and by the Sun, the father of my father—and join the whole race of Divinities.

736. ἱπικτηνεύμα, or ἱπικτηνύμα, signifies "the functions of a herald." Of this line there are various readings.

742. The idioms of many languages sanction expressions contrary to grammar; and in the Greek there are numerous instances of this kind: here ἔχοντα, to agree with ἱμὶ, would have been more grammatical than ἔχοντα. How-

ever by understanding μὲν, the phrase will be very correct: thus, it will to me be safer, that I have—and this is the true construction in the original.

743. ἔξω, 2. sing. pres. imperat. mid. of ἔξωμαι, exire.

744. ἱμῶν for ἱμῶν, 2. sing. pres. imperat. act. of ἱμῶμαι or ἱμῶναι, jure, I swear. Some editions have ἱμῶν.

ΑΙ. Τί χρέμα δράσειν, ἢ τί μὴ δράσειν; Λέγε.	| υ - | υ - || - | υ - || - | υ -
ΜΗ. Μὲν' αὐτὸς ἐκ γῆς σῆς ἴμ' ἐκκαλεῖσθαι περὶ,	| - | υ - || - | υ - || - | υ -
μήτ', ἄλλος ἢ τις τῶν ἱμῶν ἐχθρῶν ἄγειν	| - | υ - || - | υ - || - | υ -
χερσίν, μεθέσειν ζῶν ἱκευσίην τρέψῃ.	| - | υ - || - | υ - || - | υ -
ΑΙ. Ὁμνῶμι γαῖαν, Ἥλιον δ' ἄγχι σέβας, 750	| - | υ - || - | υ - || - | υ -
Διὸς τε πάντας, ἱμνέειν, ἃ σου κλέω.	| - | υ - || - | υ - || - | υ -
ΜΗ. Ἄρει' τί δ' ὅμῃ τῇδε μὴ μῖναι πάθος;	| - | υ - || - | υ - || - | υ -
ΑΙ. Ἄ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν.	| υ - | υ - || - | υ - || - | υ -
ΜΗ. Χαίρειν πορεύου· πάντα γὰρ καλῶς ἔχει.	| - | υ - || - | υ - || - | υ -
Κάγῃ πόλιν σὴν ὡς τάχιστα' ἀφίξομαι, 755	| - | υ - || - | υ - || - | υ -
πράξας' ἃ μέλλω, καὶ τυχεῦσ' ἃ βούλομαι.	| - | υ - || - | υ - || - | υ -
ΧΟ. Ἀλλὰ σ' ὁ Μαιῆας πομπαῖος ἀναξ	| υ - υ | - || - | υ -
πιδάσει δέμοις,	| υ - υ | υ -
δὲν τ' ἐπίνοιαι σπυδαῖς κατίχνη,	| υ - υ | - || - | υ -
πράξιαις ἐπεὶ γενναῖος ἀνὴρ. 760	| - | υ - || - | υ - || - | υ -
Ἄγειν, παρ' ἱμοὶ δεδοικῆσαι.	| - | υ - || υ - υ | - | υ *

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΙΓ. Τί χρέμα δράσειν, ἢ τί μὴ δράσειν; Λέγε. ΜΗ. Μὲν περὶ ἐκκαλεῖσθαι ἴμιν ἐκ τῆς γῆς αὐτῆς, μήτ' ἄλλος ἢ τις τῶν ἱμῶν ἐχθρῶν ἄγειν χερσίν ἱκευσίην τρέψῃ. ΑΙΓ. Ὁμνῶμι γαῖαν, τὴν ἄγχι σέβας Ἥλιον, τε πάντας Δίους, ἱμνέειν ἃ κλέω σου. ΜΗ. Ἄρει' δὲ τί πάθος με ἱμνέειν τῇδε ἔχει; ΑΙΓ. Ἄ γίγνεται τοῖσι δυσσεβοῦσι βροτῶν. ΜΗ. Πορεύου χαίρειν γὰρ πάντα ἔχει καλῶς. Καὶ ἴσθι ἀφίξομαι ὡς ταχίστα σὴν πόλιν, πράξας ἃ μέλλω, καὶ τυχεῖσα ἃ βούλομαι. ΧΟ. Ἀλλὰ πομπαῖος ἀναξ, ὁ Μαιῆας, πιδάσει δέμοις, τὴν ἐπίνοιαν ἐν κἀτχνην σπυδαῖς, ἔπειτα ἄγειν, πᾶρα ἱμοὶ δεδοικῆσαι γενναῖος ἀνὴρ.

TRANSLATION.

ÆGEUS. What act to perform, or what not to perform? Speak.

MEDea. That you will not ever drive me from your domain yourself, nor whilst-living give-me-up in a voluntary manner, if any one else of my enemies should desire to carry-me-away.

ÆGEUS. I swear by the Earth, and by the pure effulgence of the Sun, and by all the Gods, to abide by what I hear from thee.

MEDea. It is enough:—but what are-you-willing-to-endure if you abide not by this oath? **ÆGEUS.** Whatever befalls the most impious of mortals. **MEDea.** Depart rejoicing:—for all is well. And I will come as quickly-as-possible unto your city, when I shall have accomplished what I am about, and obtained what I desire. [*Exit Ægeus.*]

CHORUS. Wherefore may the conducting king, the son of Maia, guide thee home, and mayest thou accomplish the design of things, which taking-in-hand, thou acceleratest;—since, O Ægeus, to me thou seemest a generous man!

750. ἀγχι σέβας, unsullied lustre. Many have λαμπρὸν Ἥλιον τε φᾶς.

757. πομπαῖος is more frequently applied to a wind which is favourable in the extreme; that is, in point of quantity, direction, and agreeableness. Ἀναξ, viz. Mērcēny, the son of Maia by Jēpiter, and the messenger of the Gods. He was the patron of travellers, and conducted them not only in safety but also with expedition, to their respective places of destination. As for Maia her-

self, she was one of the Pleiādēs, and the most luminous of the seven sisters: these daughters of Atlas, had all immortal Gods for suitors—except Mēropē, who married Sisyphus; and her star on that account is dim and obscure amid the rest. The constellation called the Pleiādēs, near the back of the Bull, is so remarkable, that almost every body knows it; some, indeed, by the more simple name of the Seven Stars. They are mentioned in Jon, xxxviii. 31.

ΜΗ. ὦ Ζεῦ, δίκη τε Ζητὸς, Ἥλιου τε φῶς,	- - - - -
οὖν καλλίνικοι τῶν ἱμῶν ἰχθρῶν, φίλαι,	- - - - -
γενησόμεσθα, κίς ἰδὼν βεβήκαμεν.	- - - - -
Νῦν δ' ἱλπίς ἰχθρὸς τοὺς ἱμοὺς τίσει δίκη·	765 - - - - -
οὗτος γὰρ ἄνθρωπος, ὃ μάλιστ' ἐκάμενον,	- - - - -
λίμην πέφανται τῶν ἱμῶν βουλευμάτων.	- - - - -
Ἐκ τοῦδ' ἀναφόμεσθα πρυμνήτην κάλων,	- - - - -
μολόντις ἄστυ καὶ πόλισμα Παλλάδος.	- - - - -
Ἦδη δὲ πάντα τὰμά σοι βουλευμάτα	770 - - - - -
λίξω· δίχου δὲ μὴ πρὸς ἡδοὴν λόγους.	- - - - -
Πέρψας' ἱμῶν τιν' οἰκιστῶν, Ἰάσονα	- - - - -
ἰς ἔβην ἰλθιῖν τῇ ἱμῇ αἰτήσομαι·	- - - - -
μολόντι δ' αὐτῷ μάλθακούς λίσσω λόγους,	- - - - -
ὥς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχειν,	775 - - - - -
καὶ ξύμφωρ' εἶναι, καὶ καλῶς ἰγνωσμένα·	- - - - -
παῖδας δὲ μῦται τοὺς ἱμοὺς αἰτήσομαι.	- - - - -

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. ὦ Ζεῦ, τε δίκη Ζητὸς, τε φῶς Ἥλιου, οὖν γενησόμεσθα καλλίνικοι, φίλαι, τῶν ἱμῶν ἰχθρῶν, καὶ βεβήκαμεν εἰς ἰδὼν. Νῦν δὲ ἱλπίς τοὺς ἱμοὺς ἰχθρὸς τίσει δίκη· γὰρ ὁ οὗτος ἄνθρωπος, ὃς ἐκάμενον, μολόντις πέφανται λίμνην τῶν ἱμῶν βουλευμάτων. Ἐκ τοῦδ' ἀναφόμεσθα πρυμνήτην κάλων, μολόντις ἄστυ καὶ πόλισμα Παλλάδος. Ἦδη ἰδὼν πάντα ταῖμα βουλευμάτα μὴ δίχου δὲ λόγους πρὸς ἡδοὴν. Πέρψας τίνα ἱμῶν οἰκιστῶν, αἰτήσομαι Ἰάσονα ἰλθῆναι εἰς τὴν ἱμῶν ἐβην· δὲ λίσσω μάλθακούς λόγους αὐτῷ μολόντι, ὥς καὶ δοκεῖ μοι καὶ ταῦτα ἔχειν κάλων, καὶ εἶναι ξύμφωρα, καὶ κάλως ἰγνωσμένα· δὲ αἰτήσομαι τοὺς ἱμοὺς παῖδας μῦται.

TRANSLATION.

MEDFA. O Júpiter, and vengeance of Júpiter, and light of the Sun, now shall we become gloriously-victorious, my-fair-friends, over my foes; and we have hit into the path.

Now, indeed, there is hope that my enemies will experience condign-punishment: for this man, in-the-very-nick-of-time we were perplexed the most, hath appeared a harbour for my schemes. On him shall we fix our mooring cable, having arrived at the city and fortress of Pallas.

And now will I communicate to you all my plans:—expect not, however, words leading-to pleasure. Having sent one of my domestics, I will request Jáson to come into my presence: and I will address gentle words to him, when arrived—as that it appears to me, indeed, these things befit charmingly, and are fraught-with-prosperity, and nobly contrived: and I will petition that my boys may remain.

763. For καλλίνικοι many give καλλίνικαι, but Porson says Medea uses not the feminine gender in the plural: perhaps he had forgotten σφαί, v. 386, above.

766. ἄνθρωπος, for ὁ ἄνθρωπος or perhaps ἀνθρώπος—see the note on v. 684. Some read ἄνθρωπος.

769. ἄστυ καὶ πόλισμα Παλλάδος, the town and citadel of Minerva. Athens, the chief city of Attica, founded about 1556 years before Christ, is here designated: for the Goddess of wisdom, and Neptune, having been each desirous of giving a name to the capital of

Cecrópia, the Gods in assembly agreed to grant this privilege to that one of the two, who should make the most useful present to man. Neptune struck the ground with his trident, and produced the horse—a noble and useful animal, the emblem of war:—but Minerva gave the olive, fruitful in oil, and the symbol of peace; for which, having been declared victorious, she called the city ΑΤΤΙΚΗΝ, and became its guardian.

775. After this verse followed γάμος τελέσται, ὅς τε πόλιν ἔβην ἔχει.

Ἵσυχ' ὥς λιπεῖσα πολέμιας ἐπὶ χθονὸς		| - | - | υ υ υ υ | υ - | υ υ
ἰχθῶσι παῖδας τοὺς ἱμοὺς καθυβρίσαι,		| - | - | υ - | - | υ - | υ υ
ἀλλ' ὥς δόλοισι παῖδα βασιλῆως κτάνω.	750	| - | - | υ - | υ - | υ υ υ υ | υ - | υ υ
Πέρμην γὰρ αὐτοὺς δὴρ' ἔχοντας ἐν χερσίν,		| - | - | υ - | - | υ - | υ - | υ υ
λευπτὴν τε πύλον καὶ πλόον χρυσόλατον·		| - | - | υ - | - | υ - | υ - | υ υ
κἀνπερ λαβοῦσα κέσμον ἀμφιθῶ χροῖ,		| - | - | υ - | υ - | υ - | υ - | υ υ
κακῶς ἐλαῖται, πᾶς θ' ὅς ἂν θίγῃ κέρως·		| υ - | - | υ - | - | υ - | υ - | υ υ
τοιούσδε χρίσιν φαρμάκοις δυσήματα.	785	| - | - | υ - | - | υ - | - | υ υ
Ἐταῦθα μίττοι τίνδ' ἀπαλλάσσω λόγον·		| - | - | υ - | - | υ - | - | υ υ
ῥῆμαξ' ὃ δῖοι ἔργον ἴστ' ἐργαστίῳ		| - | - | υ - | υ - | υ - | - | υ υ
τόντιυθιν ἡμῖν· τίνα γὰρ κατακτινῶ		| - | - | υ - | - | υ - | υ - | υ υ
τᾶμ'· οὕτως ἴσθι, ὅστις ἐξαιρήσεται.		| υ - | - | υ - | - | υ - | - | υ υ
Δίμοι τε πάντα συγχρίσ' ἰάσους,	790	| υ - | - | υ - | - | υ - | υ - | υ υ
ἔξιμι γαίης, φιλάττω παῖδιν φόνου		| - | - | υ - | - | υ - | - | υ υ
φύγουσα, καὶ τλᾶσ' ἔργον ἀνοσιώτατον.		| - | - | υ - | - | υ - | υ υ υ υ | υ - | υ υ
Ἵου γὰρ γαλᾶσθαι τλητὸν ἐξ ἰχθῶν, φίλαι.		| - | - | υ - | - | υ - | - | υ υ

THE ORDER, AND ENGLISH ACCENTUATION.

Οὐκ ὥς λιπεῖσα τοὺς ἱμοὺς παῖδας ἐπὶ πολέμιας χθονὸς καθυβρίσαι ἰχθῶσι, ἀλλὰ ὥς δόλοισι κτάνω παῖδα βασιλῆως. Γὰρ πέρμην αὐτοὺς ἐχόντας ἐν χερσὶν δόρα, τὴν λεπτὴν πύλον, καὶ χρυσόλατον πλόον καὶ ἐάνπερ λαβοῦσα κέσμον ἀμφιθῶ χροῖ, οὐκ αἰσθάνεται κακῶς, τὴν πᾶς θ' ὅς ἂν θίγῃ κέρως τοιούσδε φαρμάκοις χρίσιν δυσήματα. Ἐταῦθα μίττοι ἀπαλλάσσω τὸν λόγον διὰ ῥήμαξ' ὃν δῖοι ἔργον ἴσθιν ἐργαστίῳ ἡμῖν τοῦ ἐντιυθίν γὰρ κατακτινῶ τὰ ἴμα τίνα· ἴσθι ὅστις ἴσθις ἐξαιρήσεται. Τὴν συγχρίσα πάντα ἴμοι ἰάσους, ἔξιμι γαίης, φανερὰ φόνου φιλάττω παῖδιν, καὶ τλᾶσα ἀνοσιώτατον ἔργον. Γὰρ οὐ τλᾶτω, φίλαι, γαλᾶσθαι ἐξ ἰχθῶν.

TRANSLATION.

Not as about-to-leave my children in a hostile land to be insulted by foes, but that by snares I may kill the daughter of the king.

For I will send them bearing in their two-hands presents—as well a finely-wrought robe, as a golden-platted wreath:—and if having received the finery she put it on her person, she shall perish miserably, and every one who touches the damsel—with such charms will I imbue the gifts.

Here, however, I terminate this account: but I lament the sort-of deed which must be done by us afterwards—for I shall slay mine own children—there is no one who shall rescue them.

And having heaped-in ruins the whole house of Jásen, I shall depart the realm, guilty-of the murder of my dearest boys, and having perpetrated a most unhallowed crime. For it is not to be endured, my friends, to be derided by enemies.

778. λιπεῖσα, nom. sing. fem. 2. aor. part. of λείπω, I leave.

781. After this verse followed ῥήμαξ φέρωντας, τίνδ' μὴ φύγειν χθόνα, rather inaptly, and which Porson has rejected.

785. λεπτὴ, signifies curiously-fine, or of exquisite texture and workmanship. χρυσόλατος implies pure gold extended under the hammer, or by being drawn into wire: see note 943, below.

788. ἀμφιθῶ, 3. sing. 3. aor. subj. act. of ἀμφιβάλλω from τίθεμι. χροῖ, dat. sing. of χροῖν the skin, more elegantly, person.

785. χρίσω, 1. sing. 1. fut. ind. act. of χρίω, I besmear or anoint.

787. ῥήμαξ, 1. sing. 1. aor. ind. act. of ῥημάζω, I bewail, derived from the interjection ῥ, alas!

791. ἔξιμι, I am off, or I go away, 1. sing. pres. ind. with a future meaning, a sense in which it is often used.

792. φύγουσα, literally, fleeing: but as flight generally implies guilt, the verb φύγω often means I am guilty or accused; and in this acceptance particularly seems here employed.

ἴτω' τί μοι ζῆν κέρδος; ὅυτ' ἰμοὶ πατρίς,	795	| υ - | υ - | υ - | υ - | υ - | υ -
ὅυτ' οἶκος ἰστὴν, ὅυτ' ἀποστροφὴ κακῶν.		| - | υ - | υ - | υ - | υ - | υ -
Ἥμαρτανοι τὸθ', ἥϊα' ἐξιλέμπατον		| - | υ - | υ - | υ - | υ - | υ -
δόμους πατέρους, ἀνδρὲς Ἑλλήους λόγους		| υ - | υ - | υ - | υ - | υ - | υ -
πεισθεῖσ', ὅς ἡμῖν ζῆν διὰ τίσι δίκῃ.		| - | υ - | υ - | υ - | υ - | υ -
ὅυτ' ἐξ ἰμοῦ γὰρ παῖδας ἔψεται ποτὶ		| - | υ - | υ - | υ - | υ - | υ -
ζῶντας τοιοῦτον, οὔτε τῆς νοξύγου	800	| - | υ - | υ - | υ - | υ - | υ -
νύμφης τιγιδόσι παῖδ', ἐπὶ κακῇ κακῶς		| - | υ - | υ - | υ - | υ - | υ -
δακνὺν σφ' ἀνάγκῃ τοῖς ἰμῶσι φαρμάκοις.		| υ - | υ - | υ - | υ - | υ - | υ -
Μηδίῃς μὲ φαύλῃ κασθενῇ νομίζω.		| - | υ - | υ - | υ - | υ - | υ -
μηδ' ἡσυχαίαν, ἀλλὰ θάτερον τρόπον,		| - | υ - | υ - | υ - | υ - | υ -
βαρεῖαν ἰχθυοῖς, καὶ φίλοιςιν ἰουμένη.	805	| υ - | υ - | υ - | υ - | υ - | υ -
Τῶν γὰρ τοιούτων ευλαίστατος βίος.		| - | υ - | υ - | υ - | υ - | υ -
ΧΟ. Ἐπιπύρε ἡμῖν τίνδ' ἐκοίνωσας λόγον,		| υ - | υ - | υ - | υ - | υ - | υ -
οἱ τ' ὀφελῶν θύλουσα, καὶ νόμοις βροτῶν		| υ - | υ - | υ - | υ - | υ - | υ -
ξύλλαμβάνουσα, δρᾶν σ' ἀπεινέω τάδε.		| - | υ - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ἴτω' τί κέρδος μοι ζῆν; Ἐμοὶ ἰστί οὔτε πατρίς, οὔτε οἶκος, οὔτε ἀποστροφή κακῶν. Τίτι ἡμάρτανον ἥϊα ἐξιλέμπατον πατέρους δόμους, πεισθεῖσα λόγους Ἑλλήους ἀνδρὲς, ὅς ζῆν διὰ τίσι δίκῃ. Γὰρ οὔτε πῶτε τοιοῦτον ζῶντας ἔψεται παῖδας ἐξ ἰμοῦ, οὔτε τιγιδόσι παῖδα τῆς νοξύγου νύμφης, ἐπὶ ἀνάγκῃ κακῇ σφῆ κακῶς δάκνῃ τοῖς ἰμῶσι φαρμάκοις. Μίδιαι νομίζω μὲ φαύλῃ καὶ ἀσθενῇ, μηδὲ ἡσυχαίαν, ἀλλὰ θάτερον τρόπον, ἰχθυοῖς βαρεῖαν, καὶ φίλοις ἐβροτῶν. Γὰρ βίος τῶν τοιούτων ευλαίστατος. ΧΟ. Ἐπιπύρε ἡμῖν ἐκοίνωσας τίνδ' λόγον, τί θούλουσα ὀφελῶν σὲ, καὶ ξύλλαμβάνουσα νόμοις βροτῶν, ἀπεινέω σὲ θρῶν τάδε.

TRANSLATION.

Be it so: what advantage is it to me to live? I have neither country, nor home, nor refuge from troubles.

It was then I did wrong when I forsook my father's roof, persuaded by the words of a Grecian man, who with God's-help shall meet ample-punishment. For never henceforth alive shall he see his children by me, nor shall he beget a child of his newly-wedded bride, since it is fated that the wretch herself shall wretchedly expire by my spells.

Let no one imagine me mean-spirited and feeble; no, nor forbearing—but of quite-an-opposite turn—to my foes relentless, and to my friends kind. For the life of such is the most praise-worthy.

CHORUS. [*With earnestness and pathos.*] Now that to us you have imparted the intelligence, both as wishing to benefit you, and as aiding the laws of men, I dissuade you from doing these deeds.

794. τί μοι ζῆν κέρδος; the same idea delivered in nearly the same words as in verse 143, τί δὲ μοι ζῆν ἴτι κέρδος; And with this idea impressed must those be who take up arms against themselves, and those who madly for mere trifles expose their lives to peril.

798. τίσι δίκῃ is no doubt the true reading, though some have (I know not on what authority,) offered δίκῃ δίκῃ, in imitation of the Latin phrase, dare poenam. Τίσι δίκῃ, occurred before in verse 765, above.

807. Here the Chorus acts the part

which Horace approved and recommends in his Art of Poetry, 195—201.

Ille bonis favetque, et conciliat amicos:

Et regat iratos, et amet pacare tuos:

Ille dapem laudet mēsamque brevis: ille salubrem

Justitiam, legesque, et apertis otia portis:

Ille legat commissa, &c.

809. ἀπεινέω for the sake of the metre, but more properly ἀπεινώ, as I ing a compound of ἀν-, β-, and γ-.

ΜΗ. 'Οὐκ ἔστι ἄλλως· σοὶ δὲ συγγράμα λίγαι	810	| - | - | - | - | - | - | - |
τάδ' ἔστι, μὴ πάσχεισσαι, ὡς ἰγὺν, κακῶς.		| - | - | - | - | - | - | - |
ΧΟ. 'Αλλὰ πταυῖσι σὺ παῖδε τελέμασι, γύναι·		| - | - | - | - | - | - | - |
ΜΗ. 'Ούτω γὰρ ἂν μέλιστα δαχθῆι πτόσις.		| - | - | - | - | - | - | - |
ΧΟ. Σὺ δ' ἂν γίνοις γ' ἄθλιωτάτῃ γυνή.		| - | - | - | - | - | - | - |
ΜΗ. 'Ἴτω περισσοὶ πάντις δι' ἡ μίσῳ λόγῳ.	815	| - | - | - | - | - | - | - |
'Αλλ' ἴσα, χῶρι, καὶ κέμιζ' ἴασται·		| - | - | - | - | - | - | - |
ἰς πάντα γὰρ δὴ σοὶ τὰ πιστὰ χρώμιθα.		| - | - | - | - | - | - | - |
Αἰξίς δὲ μὲν τῶν ἱμοὶ διδογμένῳ,		| - | - | - | - | - | - | - |
ἰῖπτε φρονίς γ' ἰὺ διαπόταις, γυνὴ τ' ἴφως.		| - | - | - | - | - | - | - |

ΧΟΡΟΣ.

Ἦρχεσθαι τὸ παλαιὸν ἔλκει	[Στρεφὴ α'.]	820	υ - || υ υ || υ - | υ -	α'
καὶ θύει παῖδες μακάρων,			| υ - | - || υ υ -	β'
ἱερᾶς χάριτος ἀπορρήτου τ'			| υ υ - || υ - | - || -	γ'
ἀποφειζόμενοι			| υ υ - | υ υ -	δ'
κλεινοτάται σοφίαν,			| υ υ | υ υ | -	ε'
αἶε διὰ λαμπροτάτου		825	| - υ υ || υ υ -	ς'
βαίνοντες ἀετὺς αἰθέρος,			| - υ υ || - υ υ	ζ'

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ουκ ἔστι ἄλλως δι' ἐννοήματα ἔστι σε λέγειν τὰδε, με πασχέουσιν ἀδικεῖν ἐς ἑμέ. ΧΘ. Ἀλλὰ τὰ μάλιστα, γύναι, κτάνει σε παθεῖν; ΜΗ. Γὰρ ὅτι πέντε καὶ δεκάκις μάλιστα. ΧΘ. Σε το ἀγνόειν σε ἀβελότατα γύναι. ΜΗ. Ὅτι' πάντες οἱ λέγουσι με μόνον γίγναι. Ἄλλα τίς, γύναι, καὶ κεράλι ἴδοντα; γὰρ δι' ἡρόδοτον σὺ εἶ πάντα τὰ πλεονα. Δὲ λείπει μόνον τὸν διδοῖ-
μασι γύναι, πῶς γὰρ φησὶν ἐν διστοσίαις, τὸ ἐφ' οὗ γύναι. ΧΘ. Ὅλως καὶ παλαιὸν μάλιστα δέ-
ειν, Ἐρεχθίδας τὸ παλαιόν, ἀποφράζοντες κλειστότητας εἶσαν ἵπρας τὸ ἀπὸρῶτον χάρις, ἀπὸ
βασιλείας ἔχοντες διὰ λαμπρότητας ἀδικεῖν.

TRANSLATION.

MEDea. It shall not be otherwise: yet pardonable is it in thee to say this—not suffering indiguly as I do.

CHORUS. But will you dare, O lady, to kill your two children? **MEDEA.** Because in-this-way my husband can be afflicted the most.

CHORUS. You must yourself, however, become indeed an exceedingly-wretched woman. MEDEA. Be it so: all words in the interim are superfluous. [*To an Attendant.*] But ho there! go thou, and summon Jâson hither: for without-hesitation we employ thee in all matters-of-trust. Therefore thou wilt say nothing of the deeds determined-on by me, if-at-least thou wishest well to thy mistress, and art a woman. [*Exit Attendant.*]

CHORUS. O happy, and children of the blessed Gods, were the Athenians of old, feasting on the most-exalted wisdom of a sacred and unconquered country, ever tripping joyously beneath the clearest sky.

810. ἢν ἴστω ἄλλως, it is not otherwise,
or it is not to be otherwise.

811. *πάροικον*, the accusative case for the dative: see the note on v. 658.

812. Some have *οὐκ ᾔδειν*, others *οὐκ ᾔδεισαν*, and others, *οὐκ ᾔδει*—all good.

813. δαχύν, 3. sing. 1. aor. opt. pass.
of δακν. I gnaw or bite.

815. *ἐν μέσῳ*, in the meantime: τὰ ἐν μέσῳ, *intermedia*; hence & ἐν μέσῳ λέγειν, *intermediate words*. For ἐν, some give ἐν.

816. I have here imagined Médée to address herself to some Attendant, and not to one of the Chorus. This Attendant may be the Nurse, having tacitly returned after her exit at verse 806.

819. *ἡστέρας*, literally, to mistresses.
820. *Ἑσπερίδα*, a name given to the

Athenians, from their king Eréctheus, son of Pandion I.

824. This verse is a dactylic comma or penthémimer.

Ἰθά ποθ' ἀγλαῖς	| - υ υ | - -	9'
ἰνία Πιερίδας.	| - υ υ | - υ υ | υ	ι'
Μούσας λήγουσι	| - - | υ - | υ	κ'
ξανθὰν Ἀρμονίαν φυτεύουσαι.	830 | - - | - υ υ || - υ | - υ	λ'

Τοῦ καλλιῶνου τ' ἀπὸ Κυφισοῦ ξοῶς [Ἀντιστρ. α'.]	| - - υ υ || - υ υ - || - - | υ - α'
τὰν Κύπριν κλῆζουσιν ἀφυσ-	| - υ | - - || - υ υ - β'
σαμίνας, χώρας καταπνύουσαι	| υ υ - || - υ | - || υ γ'
μιτρίας ἀνέμων	| υ υ - | υ υ - δ'
ἰδυπνοὺς αὔρας·	835 | - υ υ | - - | - ι'
αἰὶ ὕπνιβαλλομένας	| - - υ υ || - υ υ - ζ'
χαίταισιν ἐνώδη ξοῶν	| - - υ υ || - - υ υ - η'
νι πλόκοι ἀνθήων	| - υ υ | - - θ'
τᾷ σοφίᾳ παρῖδρους	| - υ υ | - υ υ | - ι'
πύμπνιν ἱερτάς,	840 | - - | υ - | υ κ'
παρτοίας ἀριτᾶς ξυνέρχους.	| - - | - υ υ || - υ | - - λ'

Πῶς οὖν ἱερῶν ποταμῶν,	[Στροφὴ β.] | - - υ υ || - υ υ - α'
ἢ πόλιν, ἢ φίλιν	| - υ υ | - υ - β'
πύμπνιμός σε χώρα	| - υ - | υ || - - γ'
τὰν παιδολότηας ἔξει,	845 | - - υ υ || - υ | - - δ'

THE ORDER, AND ENGLISH ACCENTUATION.

Ἰθά λεγούσι ξάνθην Ἀρμονίαν ποτὶ φυτεύουσαι ἄγλας ἰνία Πιερίδας Μούσας. Κλῆζούσι τὰ τὰς Κύπριν αφυσσάμεναι ἀπὸ ξοῶς τοῦ καλλιῶνου Κυφισοῦ καταπνύουσαι χώρας ἰδυπνοὺς μίτρίας αὔρας ἀνέμων· δι' αἷς ἐπιβαλλόμεναι χαίταισι ἐνώδη πλόκοι ἀνθῶν ῥόδων, πύμπνιν ἱερτάς παρῖδρους τὰ σοφίᾳ, ξυνέρχους παρτοίας ἀρετᾶς. Πῶς οὖν ἡ πόλις ἢ ποταμοὶ, ἢ χώρα φίλων πύμπνιμός σε, ἔξει τὰς παιδολότηας,

TRANSLATION.

where they say golden-haired Hermionē formerly indigenated the chaste nine Piērian Muses.

They report also, that Vénus, drawing-her-first-breath beside the stream of beautifully-flowing Cephissus, exhaled over the country sweetly-scented gentle breezes of flitting-winds:—and always entwining in her hair a fragrant chaplet of blossoming roses, sent-forth the Loves associates to wisdom—abettors of every kind of virtue.

How then shall either the city of sacred rivers—or the country of well-wishers forwarding you away—receive the murderer-of-her-boys,

827. Some editions have Ἰθά ποθ'.

828. The nine Muses were called Πιερίδες, either because they were born in Piēria in Thessaly, or because they frequented mount Piēria, or were in some way related to a king of Macedōnia of that name, who settled in Bæotia.

830. If Euripidēs here means that Harmōniā or Hermionē was the mother of the Muses, his opinion is at variance with the received mythology of the ancients. For it was almost universally believed that Mnemōsynē, a word signifying memory, bore them to Jūpiter; though some, but less generally, reckon

Piēria and Antiope to have been their parents. Other names are also found.

831. Κυφισός or Κυφισοῖς, The river Cephissus. There were three streams of this name, but the principal was that frequented by the Graces, which flowing by Dēlphi and mount Parīassus entered Bæotia, and was lost in the lake Cōpāis. In several MSS. and editions τοῦ is wanting.

842. The city of sacred rivers—and thus is Rabbah designated in 4 Sam. xii. 27; rendered by the Septuagint πύλις τῶν ἱερῶν. Thebes, too, is styled πύλις γὰρ ἰδύμεν ποταμῶν, Pæthia. 838

τὰν θυχ' ἱσάν; Μετ' ἄλλων	| - - υ υ | - υ |	α'
σείψαι τίκτων πλαγὰν,	| - - υ υ | - υ	ζ'
σείψαι φόνου ἴδων ἀμφί.	| - - υ υ | - υ | - υ	α'
Μὴ, πρὸς γυνάτωι σι, πάντως,	| - - υ υ | - υ | - υ	β'
πάντως ἱκτινόμεναι,	850 | - - υ υ | - υ υ	α'
τίκτω φοιβόσῃς.	| - υ υ | - -	α'

Πῶς δὲ θράσους ἢ φρονέει;	[Ἀντιστροφή β'.] | - - υ υ | - υ υ -	α'
χειρὶ τίκτων σίδαι	| - υ υ | - υ υ	β'
καρδίῃ τι λήψαι	| - υ | - υ | - υ	γ'
διπλὰν προσάγρουσα τέλμασι;	855 | - - υ υ | - υ | - υ	δ'
Πῶς δ' ἔμματα προσβαλοῦσα	| - - υ υ | - υ | - υ	α'
τίκτως ἄδακρυ μοῖραι	| - - υ υ | - - -	ζ'
σχέσεις φόνου; Ὅν δυνάσται	| - - υ υ | - υ | - -	α'
παῖδων ἱκτινῶν πιπνόντων	| - - υ υ | - υ | - -	β'
τίγξαι χίρα φοινίας	860 | - - υ υ | - υ -	α'
τλήμεναι θυμῷ.	| - υ υ | - |	α'

THE ORDER, AND ENGLISH ACCENTUATION.

ταὶ οὐκ ἱσάν; Σείψαι μὲτα ἄλλων πλαγὰν τίκτων, σείψαι ἴδων φόνου ἀμφί. Μὴ φοιβόσῃς τίκτω ἱκτινόμεναι σι πρὸς γυνάτωι, πάντως, πάντως. Δι πῶς, προσάγρουσα διπλὰν τέλμασι, λήψαι θράσους ἢ φρονέει, α χεὶρ τι λήψαι, τίκτων σίδαι; Δι πῶς προσβαλοῦσα ἔμματα τίκτως σχέσεις μοῖραι φόνου ἄδακρυ; Οὐ δυνάσται, παῖδων πιπνόντων ἱκτινῶν, τίγξαι χίρα φοινίας τλήμεναι θυμῷ.

TRANSLATION.

the woman unholy? Consider with others the slaughter of the children—consider what a murder you will commit!

Kill not the youths, we entreat you by your knees, by-every-prayer, by-every-prayer.

But how, having assumed a horrid boldness, will you acquire resolution either of mind, or in hand and heart, against your own sons?

Or how, having cast your eyes upon the children, will you abide the accomplishment of their murder without-tears?

You will not be able, when the youths fall down suppliant, to imbrue your murderous hand in their unfortunate life's-blood.

847. σείψαι, 2. sing. 1. aor. imperat. mid. of σείπτω, circumspécio.

848. ἀμφί, Att. for ἀμφὶ, you will take in hand for yourself, 2. sing. 2. fut. ind. mid. of ἀμφο, τόλλω. Of ἀμφο the second future of the indicative active was originally ἀμφο an anapaest, and sometimes written ἀμφο:—and from this by crasis the second future became ἀμφο or ἀμφο, a spondee. In process of time, however, ἀμφο itself was written ἀμφο, and the second future was then changed to ἀμφο, an iambus. Porson has given ἀμφο, contrary to all editions and MSS., the common reading being ἀμφο or ἀμφο. This tense of ἀμφο or ἀμφο is distinguished from the present ἀμφο by the difference of accent.

849. We find πάντως πάντως, and likewise πάντως πάντως, but Porson prefer-

red πάντως πάντως as a sort of response to θανάτω, θανάτω in verse 648.

852. Instead of πῶς δὲ θράσους, which Porson has given, several MSS. and editions have πῶς δὲ θράσους. The professor made, on ἢ φρονέει, the following remark: "Pro ἢ φρονέει, quæ hæd dubiè corrupta sunt, ἰδὲ μὲν εἰ Scholiaste, ut putat, eruit Musgrævus, quod recepit Brückius. φρονέει pro φρονέει, Bæckius. In re desperatâ paullò plûs audaciæ condonandum est."

855. This verse, like v. 845, is a dimeter dactylic, or choriambic fragment.

856, σχίσαι, 2. sing. 1. fut. ind. act. of σχίζω, little used, from ἵχω, I have.

859. παῖδων ἱκτινῶν πιπνόντων, literally, the boys having fallen down suppliant.—For πιπνόντων some read πιπνόντων.

ΙΑΣΩΝ.

Ἦκω κελισθεῖς· καὶ γὰρ οὔσα δυσμενὲς,	| - | υ - | - | - | - | - | - |
οὐ τ' ἂν ἀμέρτοις τοῦδ' ᾧ, ἀλλ' ἀκούσομαι	| - | υ - | - | - | - | - | - |
τί χρεῖμα βούλει καινὸν ἐξ ἑμοῦ, γύναι.	| υ - | υ - | - | - | - | - | - |
ΜΗ. Ἰᾶσσο, αἰτοῦμαί σοι τῶν ἐιρημίνων	565 | υ - | υ - | - | - | - | - | - |
ξυγγυῖμοι' ἵναι· τὰς δ' ἡμᾶς ἐργᾶς φέρειν	| - | υ - | - | - | - | - | - |
ἐκός σ', ἐπεὶ ἦν πᾶλλ' ὑπείργασται φίλα.	| - | υ - | - | - | - | - | - |
Ἐγὼ δ' ἡμευτῇ διὰ λόγων ἀφικόμην,	| - | υ - | - | - | - | υ - | - | - |
κἀλοιδέρησα· σχιτλία, τί μαίνομαι,	| - | - | υ - | - | - | - | - | - |
καὶ δυσμεναίων τοῖσι βουλεύουσιν ἰῶ :	570 | - | - | υ - | - | - | - | - | - |
Ἐχθρὰ δὲ γαίης κοίρανός καθίσταμαι,	| - | - | υ - | - | - | - | - | - |
πόσι δ' ὅς ἡμῖν δρᾷ τὰ συμφερότατα,	| - | - | υ - | - | - | - | - | - |
γῆμας τύραννοι, καὶ κασιγνήτους τέκνοις	| - | - | υ - | - | - | - | - | - |
ἑμοῖς φυτεύει ; Ὅυκ ἀπαλλαχθῆσομαι	| υ - | - | - | - | - | - | - | - |
ξυμοῦ ; Τί πάσχω, θίδν κορίζοντι καλῶς ;	575 | - | - | υ - | - | - | - | - | - |
Ὅυκ εἰσὶ μὲν μοι παῖδες ; Ὅϊδα δὲ χθόνα	| - | - | υ - | - | - | - | - | - |
φύγοντας ἡμᾶς, καὶ σπαιζοντας φίλων ;	| - | - | υ - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΑ. Κελισθεῖς ἦκα· γὰρ καὶ οὔσα δυσμενὲς, τοῦτο γὰρ οὐκ ἀν' ἀμέλειας, ἀλλὰ ἀκούσομαι, γύναι, τί καινὸν χρεῖμα βούλει ἐξ ἑμοῦ. ΜΗ. Αἰτοῦμαί σοι, Ἰᾶσσο, εἶναι ξυγγυῖμους τῶν ἐιρημίνων· δι' αἷος σὲ φέρειν τὰς ἡμᾶς ἐργᾶς, ἐπεὶ πᾶλλα φίλα ὑπείργασται ἦν. Δὲ ἐγὼ ἀφικόμην διὰ λόγων ἑμαυτῇ, καὶ κἀλοιδέρησα· σχιτλία, τί μαίνομαι, καὶ δυσμεναίων τοῖσι βουλεύουσιν ἰῶ ; Δὲ καθίσταμαι ἐχθρὰ γαίης κοίρανός γαίης, τί πόσι ἐς δρᾷ τὰ συμφερότατα ἡμῶν, γῆμας τύραννοι, καὶ φυτεύει κασιγνήτους ἡμοῖς τέκνους ; Ὅυκ ἀπαλλαχθῆσομαι ξυμοῦ ; Τί πάσχω, θίδν κορίζοντι καλῶς ; Ὅυκ εἰσὶ μὲν μοι παῖδες ; Δὲ οἶδα ἡμᾶς φύγοντας χθόνα καὶ σπαιζοντας φίλων ;

TRANSLATION.

JASON. [*Entering.*] Having been called I am come : for although thou art angry, yet of this favour at least thou shalt not be deprived ; but I will hear, woman, what new service thou desirest of me.

MEDEA. I entreat you, JASON, to be forgiving of the words that have-been-spoken : for it is becoming in you to bear-with my bad-humour, since many friendly things have been transacted between-ourselves-two. So I entered into argument with myself, and have rebuked myself : " Perverse-woman, why am-I-infatuated and enraged against those consulting well-for-me ? And-why am I hostile to the princes of the land, and to my husband who is-doing things the-most-advantageous for us, having-married a princess, and being-about-to-beget brothers to my children ? Shall I not desist from my phrenzy ? What ails me, seeing the Gods are providing gloriously ? Have I not indeed children ? And do I know that we are fleeing the country, and are-in-want of friends ? "

565. Of this line there are various readings. See Porson's Note.

568. ἀφικόμην, 1. sing. 2. aor. ind. mid. of ἀφικνέμαι. perfr. ind.

569. σχιτλία, τί μαίνομαι ; wayward woman, why am I beside myself ? Thus speciously begins the soliloquy which Medea pretends to have held with herself, and which she now repeats to JASON.

570. Aldus edited βουλεύουσιν ἰῶ.

575. τί πάσχω ; what am I suffering ?

A question which tacitly implies a difficulty in discovering any just cause of complaint. Ὅϊδα κορίζοντι, the genitive absolute—θίδν is here a monosyllable.

577. I have placed a point of interrogation after this verse, contrary to Porson, because to me the sense appears less consistent without it : " And know I we are departing the realm, and are in want of friends ? " The whole is interrogatory.

Ταῦτ' ἐννοήσας, ᾗσέθηναι ἀβουλίας		| - | υ - | - | υ - | - | υ -
πολλὴν ἔχουσα, καὶ μέτην θυμουμίνη.		| - | υ - | - | υ - | - | υ -
Νῦν ἰδὼν ἱκανῶ, σφραγίσιν τ' ἰμοὶ δοκίς,	850	| - | υ - | - | υ - | - | υ -
κῆδος τέθ' ἡμῖν προσλαβόν· ἰγὰ ὕ' ἄφρων,		| - | υ - | - | υ - | - | υ -
ᾗ χρεῖν μετιῦναι τῶνδε τῶν βουλευμάτων,		| - | υ - | - | υ - | - | υ -
καὶ ξυμπειράιναι, καὶ παριστάναι λήχει,		| - | υ - | - | υ - | - | υ -
νόμφην τε καθιεύουσας ἡδισθαὶ σίθει.		| - | υ - | - | υ - | - | υ -
'Αλλ' ἰσμὶν ἰδὼν ἰσμοῖν, οὐκ ἐγὼ κακῶν,	885	| - | υ - | - | υ - | - | υ -
γυναικίς. 'Ούκουν χρεῖν σ' ὁμοιοῦσθαι κακοῖς,		| - | υ - | - | υ - | - | υ -
οὐδ' ἀντιτίειναι νήπι' ἀντὶ νηπίων.		| - | υ - | - | υ - | - | υ -
Παριμίσθαι, καὶ φάμαι κακῶς φρονεῖν		| υ - | υ - | υ - | υ - | υ - | υ -
τότ', ἀλλ' ἄμεινον νῦν βεβούλευμαι τάδε.		| υ - | υ - | υ - | υ - | υ - | υ -
Ὡ τίκινα, τίκινα, διῦτι, λείπεται στίγας·	890	| - | υ - | - | υ - | - | υ - | υ -
ἐξίλθιτ', ἀσπασάσθαι καὶ προσίπατι		| - | υ - | υ - | υ - | υ - | υ - | υ -
κατίρα μὴ ἡμῶν, καὶ διαλλάχθαι ἅμα		| υ υ υ | υ - | - | υ - | - | υ -
τῆς πρόσθιν ἔχθρας εἰς φίλους μητρὸς μέτα.		| - | υ - | - | υ - | - | υ - | υ -
Ἐποῖνδαι γὰρ ἡμῖν, καὶ μὴδιστηκεὶν χόλος.		| - | υ - - υ - - υ - υ -

THE ORDER, AND ENGLISH ACCENTUATION.

Ἐννοήσας ταῦτα, ᾗσέθηναι ἐχούσα πολλὴν ἀβουλίαν, καὶ θυμουμίνη μέτην. Νῦν οὐκ ἰκανῶς, καὶ ἰμοὶ δοκίαις σφραγίσιν, πρόσλαβον τῶνδε κῆδος ἡμῶν διὰ τὴν ἄφρων, ᾗ χρεῖν μετιῦναι τῶν τῶνδε βουλευμάτων, καὶ ξυμπειράιναι, καὶ παριστάναι λήχει, τὴν ἡδισθῆναι νόμφην καθιεύουσας σίθει. Ἀλλὰ γυναικίς ἰσμοῖν ἰδὼν ἰσμοῖν, οὐκ ἐγὼ κακῶς. Οὐκουν χρεῖν σὺ ὁμοιοῦσθαι κακοῖς, οὐδ' ἀντιτίειναι νήπια ἀντὶ νηπίων. Παριμίσθαι, καὶ φάμαι φρονεῖν τότε κακῶς, ἀλλὰ νῦν βεβούλευμαι τάδε ἀμεινόν. Ὡ τίκινα, τίκινα, διῦτι, λείπεται στίγας· ἐξίλθιτ', ἀσπασάσθαι, καὶ μέτα ἡμῶν προσίπατι κατίρα, καὶ μὴτα μητρὸς ἅμα διαλλάχθαι τὴν πρόσθιν ἔχθραν εἰς φίλους. Γὰρ ἐποῖνδαι ἡμῖν, καὶ χόλος μὴδιστήκει.

TRANSLATION.

Having-in-my-own-mind-considered these things, I perceived that I had much imprudence, and that I was angry without-cause.

Now therefore I commend you—and to me you appear to-have-acted-judiciously in procuring this alliance for us:—but I have been unwise—I whose duty-it-was to assist in these plans, and forward-their-completion, and stand by the bed, and delight that thy bride was enamoured of thee. But we women are what we are—I will say no ill.

It is not, however, necessary for you to imitate the bad, nor to oppose folly to folly.

We yield, and acknowledge to have on-that-occasion judged badly—but now I have planned these matters better. [*Calling loudly.*] O children, children, come-hither, quit the palace:—come-forth, salute, and together with us address your father, and be with your mother at once reconciled from your former dislike for your friends. For amity is amongst us, and my anger has ceased. [*The Children enter.*]

878. ᾗσέθηναι, 1. sing. 2. aor. ind. mid. of αἰσθάνομαι, I feel or perceive.

880. Barnes and Beck have σ' ἱκανῶ.

881. ἰγὰ ὕ' ἄφρων, but I witless.

882. ᾗ χρεῖν, on whom it was incumbent.

887. οὐδ' ἀντιτίειναι νήπι' ἀντὶ νηπίων, literally, nor to draw out in array childish-follies against childish-follies.

888. φάμαι, 1. plur. pres. ind. of φημί.

891. For ἐξίλθιτ', Aldus gave ἐξίλθαι'.

894. ἐποῖνδαι properly meant "the libations that were poured out in ratifying treaties," though sometimes "the treaties themselves." The word ἐποῖνδαι is derived from ἐπίδω, libo, or rather from its preterite middle ἐποῖνδα. The literal English of this verse is, for treaties are amongst us, and rage has receded.

Λάβισθε χεῖρὸς διξίαις· ὅμοι κακῶν·	895	| υ - | υ - | υ - | υ - | υ - | υ -
ὡς ἐννοῦμαι δὲ τι τῶν κεκρυμμένων.		| - | υ - | υ - | υ - | υ - | υ -
Λε', ὦ τίκιν', ὅττω καὶ πολλὸν ζῶντις χεῖρην		| - | υ - | υ - | υ - | υ - | υ -
φίλῃν ἐρίξῃτ' ὀλίγην; Τάλαια! ἔγω·		| υ - | υ - | υ - | υ - | υ - | υ -
ὡς ἀρτίδακρὺς ἱμῖν, καὶ φέβου πλῆα·		| - | υ - | υ - | υ - | υ - | υ -
χεῖρην δὲ νίκος πατρός ἐξαιρουμένη,	900	| υ - | υ - | υ - | υ - | υ - | υ -
ἔφιν τιρίνην τήνδ' ἔπλησα δακρύων.		| - | υ - | υ - | υ - | υ - | υ -
ΧΟ. Κάμει κατ' ὅσωνι χλωρὸν ὀρμήθη δάκρυ·		| - | υ - | υ - | υ - | υ - | υ -
καὶ μὴ προβαίη μείζον ἢ τὸ νῦν κακόν.		| - | υ - | υ - | υ - | υ - | υ -
ΙΑ. Αἰνῶ, γύναι, τάδ', οὐδ' ἐκίῃνα μίμφομαι·		| - | υ - | υ - | υ - | υ - | υ -
ἱκὸς γὰρ ὀργὰς θύλῃ ποιῆσθαι γίνος,	905	| - | υ - | υ - | υ - | υ - | υ -
γάμους παρμυπολῶντί γ' ἀλλοίους πόσει.		| υ - | υ - | υ - | υ - | υ - | υ -
'Αλλ' εἰς τὸ λῶσι σὺν μαισότητι κίεα,		| - | υ - | υ - | υ - | υ - | υ -
ἔγνω δὲ τὴν νικῶσαι, ἀλλὰ τῇ χεῖρην,		| - | υ - | υ - | υ - | υ - | υ -
βουλήν· γυναικὸς ἔργα ταῦτα σάφροτος.		| - | υ - | υ - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

Λαβίσθε διξίαις χεῖρὸς ὅμοι κακῶν· ὡς ἐννοῦμαι τι τῶν κεκρυμμένων. Ἀρα, ὦ τίκιν', ὅττω καὶ ζῶντις πολλὴν χεῖρην ἐρίξῃτε φίλῃν ὀλίγην; Τάλαια ἔγω· ὡς εἰμι ἀρτίδακρυν, καὶ πλῆα φέβου· διὸ χεῖρην ἐξαιρουμένη νίκος πατρός, ἐπλήσα τίνδε τιρίνην ὅφιν δάκρυον. ΧΟ. Κάμει ὅσωνι ἱμῖν καὶ χλωρὸν δάκρυ ὀρμήθη· καὶ μὴ κάκειν προβαίη μείζον ἢ τὸ νῦν. ΙΑ. Γύναι, αἰνῶ τάδε, οὐδὲ μίμφομαι ἐκίῃνα· γὰρ εἰκὸς θύλῃ γένος ποιῆσθαι ἔργα πόσει παρμυπολῶντι γὰρ ἀλλοίους γάμους. Ἀλλὰ σὺν κίεα μαισότητι εἰς τὸ λῶσι, διὸ ἔγνω τὴν νικῶσαν βουλήν, ἀλλὰ τῇ χεῖρην· ταῦτα ἔργα σάφροτος γυναικὸς.

TRANSLATION.

[To the Children.] Take him by the right hand. [Aside.] Woes me! Your misfortunes! How I keep constantly thinking of my dark designs! [To the Children.] Will ye, O children, in this manner, and enjoying-life a long time, hold out your dear arms? [Aside.] O Wretch that I am! [To the Children.] How I am lately-given-to-weeping; and full of apprehension! For while settling the dispute with your father, I have filled this effeminate face of mine with tears.

CHORUS. In mine eyes likewise a moist tear has arisen:—but may not the evil turn-out greater than at present.

JASON. Woman, I approve of this conduct nor blame I the past: for it is reasonable that the fair sex indulge in anger with a husband bartering them at any-time for other espousals. But thy heart has changed for the better, and thou hast evinced a successful determination—though late: these are the doings of a prudent woman!

896. ὡς ἐννοῦμαι δὲ τι τῶν κεκρυμμένων, *how I feel-in-my-own-mind at least something of the things concealed*; that is, how I feel compunction of mind to a certain degree, arising from the reflection of the deeds yet concealed from you, which I am about to perpetrate: in other words, *how my mind in some degree misgives me on the designs I had inwardly formed!*

898. φῖλῃν ἐρίξῃτ' ὀλίγην, *hold out your dear fore-arm*, i. e. affectionately grasping the hand of your father, and unwilling to let it go, in token of your love.

902. ὀρμήθη, *has suddenly started*, or is unrestrainedly borne onward, 3. slug. 1.

aor. ind. pass. of ὀρμαίνω, *cum impetu fero*: derived from ὀρμή, *an attack*.

904. τάδε and ἐκίῃνα *these things and those*, that is, the present and the past.

906. Some MSS. have παρμυπολῶντος ἀλλοίους, and this Musgrave accepted, only reading πόσει for πῶσει. Brunck conjectured παρμυπολῶντά γ' ἀλλοίους πόσει.

908. ἀλλὰ τῇ χεῖρην, *literally, but with time*; there are other readings, as ἀλλὰ τὴν χεῖρην—*bad*; and ἀλλὰ εἰν χεῖρην, which is unobjectionable: for Ion. 1604, we find Παιδὲς γινόμενοι εἰν χεῖρην πεπρωμένῳ. But Sophocles Philoct. 1041, ἵνα τί τῶν θεῶν, τί τῶν ἀλλὰ τῇ χεῖρην περὶ.

Ἦμῶν δὲ, παῖδες, οὐκ ἀφροσύνης πατρὸς	910	| - | - | - | - | - | - | -
παλλὰν ἴθαι σὺν Δίοις προμαθίαι.		| - | - | - | - | - | - | -
Ὅϊμαι γὰρ ὑμᾶς τῷδε γῆς Κορινθίας		| - | - | - | - | - | - | -
τὰ πρῶτ' ἴσισθαι ξὺν κασιγνήτοις ἔτι.		| - | - | - | - | - | - | -
Ἄλλ' αὐξάνουσι· τᾶλλα δ' ἐξηγάζεται		| - | - | - | - | - | - | -
πατὴρ τι καὶ θίδι ἴσσις ἴσθι· ἱμνίης.	915	| - | - | - | - | - | - | -
Ἰδοίμι δ' ὑμᾶς ἑντραφεῖς ἦες τίλος		| - | - | - | - | - | - | -
μολύντας, ἰχθρῶν τῶν ἱμῶν ὑπερτίρους.		| - | - | - | - | - | - | -
Ἄβτα, τί χλωροῖς δακρυοῖς τίγγεις κέρας,		| - | - | - | - | - | - | -
στρίψασα λευκὴν ἱμπαλὺν παρηίδα;		| - | - | - | - | - | - | -
Κόου ἀσμίην τίνδ' ἐξ ἱμοῦ δίχην λόγους;	920	| - | - | - | - | - | - | -
ΜΗ. Ὅδιν' τίκωνι τῶνδ' ἰννομένην πέρι.		| - | - | - | - | - | - | -
ΙΑ. Θάρσει νυν' ἰὺ γὰρ τῶνδε θήσομαι πέρι.		| - | - | - | - | - | - | -
ΜΗ. Δράσω τάδ', οὗτοι σοὶς ἀπιστήσω λόγους·		| - | - | - | - | - | - | -
γυνὴ δὲ θῆλυ, κἀπὶ δακρυοῖς ἔφν.		| - | - | - | - | - | - | -
ΙΑ. Τί δῆτα λίαν τοῖσδ' ἐπιστίμις τίκεις;	925	| - | - | - | - | - | - | -

THE ORDER, AND ENGLISH ACCENTUATION.

Δι ἡμῶν, παῖδες, πατὴρ οὐκ ἀφροσύνης ἴθαι, σὺν Δίοις, πάλαν προμαθίαι. Γὰρ ὅμαι ὑμᾶς ἔτι ξὺν κασιγνήτοις ἴσισθαι τὰ πρῶτα τῆδε Κορινθίας γῆς. Ἄλλα αὐξάνουσι· δὲ τὰ ἄλλα τε πάτερ καὶ ἴσσις θίδι ἴσσις ἱμνίης ἐξηγάζεται. Δι ἰδοίμι ὑμᾶς ἑντραφεῖς μολύντας τίλος ἦες, ὑπερτίρους τῶν ἱμῶν ἰχθρῶν. Ἄβτα, τί τίγγεις κέρας χλωροῖς δάκρυσι, στρίψασα λευκὴν ἱμπαλὺν παρηίδα; ΜΗ. Ὅδιν' ἐπικύει τῶνδ' ἰννομένην πέρι. ΙΑ. Θάρσει νυν' ἰὺ γὰρ θήσομαι περὶ τῶνδε. ΜΗ. Δράσω τάδε, οὗτοι ἀπιστήσω λόγους· γυνὴ δὲ θῆλυ, καὶ ἐπὶ δάκρυσι. ΙΑ. Τί δῆτα ἐπιστίμις λίαν τοῖσδε τίκεις;

TRANSLATION.

[To the Children.] But as for you, my boys, your father, not without-fore-sight, has made, with the assistance of the Gods, much provision.

Yea I-am-of-opinion that you will yet, with your brothers, be the foremost of this Corinthian land. Wherefore grow:—and all things else your father, and whichever of the Gods is propitious, will effect.

So may I behold you blooming reach the period of adolescence, superior to my enemies.

[To Medea.] As-for-thee, why bedewest thou thine eyes with humid tears, having-turned thy fair countenance aside? And why receivest thou not this information from me with-joy?

MEDEA. It-is-nothing: I was thinking on these my sons.

JASON. Cheer-up then; for I shall arrange-matters well for them.

MEDEA. I will do so; nor will I distrust your words—but a woman is soft, and prone to tears. JASON. [Feelingly.] Why, prithee, grievest thou so-excessively over these thy children?

913. ξὺν κασιγνήτοις ἔτι, with your brothers yet to be. Τὰ πρῶτα in the neuter gender, and not τῶς πρώτης. There is indeed a peculiar beauty and energy in this mode of expression, which is similar to the "pulcherrimus rerum" of the Latins; for τὰ πρῶτα γῆς, and τῶς πρώτης γῆς, are as different in meaning as pulcherrimus rerum and pulcherrima rerum. For pulcherrime rerum, see (David's Metamorph. viii. 49, and Epist. iv. 125, &c. So the same poet uses maxime

rerum, Ep. ix. 107; and we find dulcissime rerum in Horace, B. I. Sat. ix. 4.

914. αὐξάνουσι, thrive or wax strong.

916. Ἰδοίμι, 1. sing. 2. aor. opt. act. of ἰδῶ, I see. The aorists have, not unfrequently, a future signification. ἦες τίλος, literally, the end of puberty, or more properly, the termination of boy-hood.

918. This and the following line are exceedingly beautiful and pathetic.

923. ἀπιστήσω, 1. sing. 1. fut. ind. act. of ἀπιστεῖν, I distrust; from ἀ and πιστός.

ΜΗ. Ἐτίκτω αὐτούς· ζῆν δ' ὅτ' ἐξήχου τέκνα,	||-||-||-||-||-||-||
ἰσιθάβει μ' ὄϊκτος, εἰ γινώσται τάδε.	||-||-||-||-||-||-||
Ἄλλ' ὅστις ὄνειαρ ἰς ἱμοὺς ἔχεις λόγους,	||-||-||-||-||-||-||
τὰ μὲν λάλειται, τῶν δ' ἔγωγε μνησέσθαι.	||-||-||-||-||-||-||
Ἐπὶ τυράννοις γῆς μ' ἀποστεῖλαι δοκεῖ,	930 ||-||-||-||-||-||-||
καί μοι τάδ' ἰστί λῆστα, γιγνώσκω καλῶς,	||-||-||-||-||-||-||
μήτ' ἱμποδῶν σσι, μήτε κοιράνοισι χθονὸς	||-||-||-||-||-||-||
ραΐειν· δοκῶ γὰρ δυσμενὲς εἶναι δέμοις.	||-||-||-||-||-||-||
Ἡμεῖς μὲν ἐν γῆς τῆσδ' ἀπαίρομεν φυγῇ	||-||-||-||-||-||-||
παῖδες δ' ὅπως ἀν' ἐκτραφῶσι σὴ χίρι,	935 ||-||-||-||-||-||-||
αἰτοῦ Κρόντα τάνδε μὲν φεύγειν χθόνα.	||-||-||-||-||-||-||
ΙΑ. Οὐκ εἴδ' ἄρ' εἰ πείσασιν· πειρᾶσθαι δὲ χρεῖ.	||-||-||-||-||-||-||
ΜΗ. Σὺ δ' ἀλλὰ σὸν κίλισσον αἰτιῶσθαι πατρὸς	||-||-||-||-||-||-||
γυναῖκα, παῖδας τάνδε μὲν φεύγειν χθόνα.	||-||-||-||-||-||-||
ΙΑ. Μάλιστα, καὶ πείσειν γε δοξάζω σφ' ἔγωγε,	940 ||-||-||-||-||-||-||
εἴπω γυναικῶν ἰστί τῶν ἄλλων μία.	||-||-||-||-||-||-||

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ετίκτω αὐτούς· δι' ὅτι ἐξήχου τέκνα ζῆν, ὁκτος ἰσιθάβει μοι, εἰ τάδε γινώσται. Ἄλλα ὄνειαρ ὅστις ἔχεις εἰς ἱμοὺς λόγους, τὰ μὲν λάλειται, δι' ἔγωγε μνησέσθαι τούτων. Ἐπεὶ δὲ τυράννοις ἀποστεῖλαι με γῆς, καὶ ἔμοι τάδε ἰστί λῆστα, μήτε παῖδες, γιγνώσκω καλῶς, ἱμποδῶν σσι, μήτε κοιράνοισι χθονὸς· γὰρ δοκῶ εἶναι δυσμενὲς δέμοις. Ἡμεῖς μὲν φυγῇ ἀπαίρομεν ἐκ τῆσδε γῆς· δι' ὅπως παῖδες ἀν' ἐκτραφῶσι σὴ χίρι, αἰτοῦ Κρόντα μὲν φεύγειν τάνδε χθόνα. ΙΑ. Οὐκ εἶδ' ἄρα εἰ πείσασιν· δι' ἔγωγε πειρᾶσθαι. ΜΗ. Ἀλλὰ δι' εὖ κελεύσων σὺν γυναικί αἰτιῶσθαι πατέρα, παῖδας μὲν φεύγειν τάνδε χθόνα. ΙΑ. Μάλιστα, καὶ γε ἔγωγε δοξάζω σφ' εἰπὼν, εἴπω γυναικῶν ἰστί τῶν ἄλλων μία.

TRANSLATION.

MEDEA. I bare them :—and when you were uttering-your-wish that the children might live, a-feeling-of-sympathy stole upon me, that it might be so. [*Appearing resigned.*] But of the objects for the sake of which you have come to a conference with me, part indeed have been discussed, and now I will mention the rest.

Since it-seems-good to the royal family to banish me the kingdom, so to myself this appears best—lest by-dwelling-here (I know it well) I might be a check either upon you, or upon the princes of the land : for I seem to be offensive to the house. We are therefore in flight about to set out from this realm : [*With feigned earnestness.*] but, that the children may be reared by your own hand, entreat Créon that they may not leave the country.

JASON. I know not whether I can persuade him—however it is right to try.

MEDEA. But moreover do you bid your bride beg of her father that my boys leave not the realm.

JASON. Most certainly, and indeed I think she will persuade him, if at least she be one of woman-kind.

926. ἔτικτω αὐτούς, *I gave them birth, or I brought them into the world.*

927. εἰ γινώσται τάδε, literally, *if these things shall be.*

929. μνησέσθαι, *I will memorate, or call to remembrance.* The Tragic writers preferred this form to *μνησθῆναι*.

934. ἀπαίρομεν, *we are going away*, 1. plur. pres. ind. act. of *ἀπαίρειν*, *discede*.

937. οὐκ εἴδ' ἄρ' εἰ πείσασιν, amended by Porson from the more corrupt reading οὐκ εἴδ' ἂν εἰ πείσασιν.

941. εἴπω γυναικῶν ἰστί τῶν ἄλλων μία, *I indeed she be one of other women.*

ΜΗ. Ξυλλέφομαι δι τοῦδε σοι πάλιν πύου·	| - | - | - | - | - | - | - | -
τίμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστινέται	| - | - | - | - | - | - | - | -
τῶν ἰὼν ἐν ἀνδρώποισι, ἱδ' ἰγὼ, παλὸν,	| - | - | - | - | - | - | - | -
λεπτῇ τι πέπλῳ, καὶ στίφος χρυσόλατον	945 | - | - | - | - | - | - | - | -
παῖδας φέροντας. Ἄλλ' ὅσοι τάχος χρυσῶν	| - | - | - | - | - | - | - | -
κόμοι κομίζει διδὼ προσπέλω τιτά.	| - | - | - | - | - | - | - | -
Ἑυδαιμοῖσιν δ' ἰνυχ θι, ἀλλὰ μυρία,	| - | - | - | - | - | - | - | -
ἀνδρῆς τ' ἀρίστου σοῦ τυχεύς' ἰμινεύτου,	| - | - | - | - | - | - | - | -
κεκταμένη τι κόμοι, ὅ ποθ' Ἥλιος	950 | - | - | - | - | - | - | - | -
πατὴρ πατὴρ δίδωσι ἐγγύοισιν ἑῷ.	| - | - | - | - | - | - | - | -
Λαζύσθι φέρας τάσδε, παῖδες, ἱς χίρας,	| - | - | - | - | - | - | - | -
καὶ τῇ τυράνῃ μακαρία νύμφη δότι	| - | - | - | - | - | - | - | -
φέρουσι· οὗτοι δῶρα μικτὰ δέχεται.	| - | - | - | - | - | - | - | -
ΙΑ. Τί δ', ἃ ματαία, τῶνδε σὰς κινεῖς χίρας;	955 | - | - | - | - | - | - | - | -
Δοκεῖς σπανίζειν δῶμα βασιλῆισι πέπλῳ;	| - | - | - | - | - | - | - | -
Δοκεῖς δι χρευσῶ; Σῶζε, μὴ δίδου, τάδε.	| - | - | - | - | - | - | - | -

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Δι ἰγὼ καὶ ξυλλέφομαι σοι τοῦδε πύου· γὰρ τίμψω αὐτῇ παῖδας φέροντας δῶρα ἃ ἰγὼ οἶδα πῶς καλλιστινέταιται τῶν ἰὼν ἐν ἀνδρώποισι, τί λέπτῳ πέπλῳ, καὶ χρυσόλατον στίφος. Ἄλλα ὅσοι τάχος χρυσῶν τινα πρόσπελοι κομίζω κόμῳ διδῶ. Δι ευδαιμονέσιν οὖν ἔν, ἀλλὰ μυρία, τι τυχεύς σου ἀρίστου ἀνδρὸς ἰμινεύτου, τι κεκταμένη κόμῳ, ὅ Ἥλιος, πάτερ πάτερ, δίδωσι οὗτοι ἱς ἐγγύοισι. Λαζύσθι τάσδε φέρας, παῖδες, ἱς χίρας, καὶ φέροντες τῇ μακαρίᾳ τυράνῃ νύμφη, δότι δέχεται δῶρα οὗτοι μικτὰ. ΙΑ. Δι τί, ὦ ματαία, κινεῖς σὰς χίρας τόνδε; Δάκεις βασιλεῖσι δῶμα σπανίζειν πέπλῳ; Δι χρευσῶ, θάκεις; Σῶζε τάδε, μὴ δίδου.

TRANSLATION.

MEDEA. And I too will assist you in this task:—for I will send to her the boys bearing presents which I know far surpass-in-beauty any-thing now among men—an exquisitely-fine robe, and a thorough-gold chaplet. [*Turning round, she addresses an Attendant.*] But as quickly as possible let one of my servants bring the attire forth.

For your bride shall be blessed, not in one way, but in divers—first, as possessing you, a most-excellent man, for her husband, and next as having-obtained the decorations which the Sun, the father of my father, grants on-a-former-occasion to his descendants. [*Here the presents are brought forward, and Medea places them in the hands of her Sons.*] Take these nuptial-gifts, my sons, into your hands, and conveying them to the happy royal bride, present-them-to her—she shall receive offerings not-indeed to be scorned.

JASON. But why, O silly woman, robbest thou thy hands of these? Dost thou think the royal palace is-in-lack of garments? Or of gold, thinkest thou? Keep these-ornaments—give them not away.

942. ξυλλέφομαι, 1. sing. 1. fut. mid. of ξυλλαμῶμαι, I aid or apprehend.

945. χρυσόλατον, ductily made of the finest gold; that is, of threads of gold, or of gold drawn into slender wire. What is called gold lace consists chiefly nowadays of silver wires gilt.

947. κόμος has several meanings, but in its primary and, indeed, general acceptance it implies order, regularity, beauty, and decoration, like "māndus" of

the Latins. Hence it was adopted as an appropriate epithet for the world, and the orderly system of nature:—in the New Testament, however, it seems to mean the world without reference to its beauty—or rather it means the people of the world. For different significations of this word, see MATT. iv. 8. COLOSS. ii. 20. GAL. iv. 3.

957. δίδω, Att. for δίδωμι, I give, 2. sing. pres. imp. mid. of δίδωμι, I give.

Ἔειπε γὰρ ἡμᾶς ἀξιοῦ λόγου τινὸς
 γυνή, προθέσει χρημάτων, σάφ' οἷδ' ἐγώ.
 ΜΗ. Μά μοι σὺ πιδίθαι δῶρα καὶ θεοὺς λόγος. 960
 Χρυσὸς δὲ κρείσσον μύριον λόγων βροτοῖς.
 Κείνους ὁ δαίμων· καίτοι οὖν αὖξιν θίγας
 νία τυραννίδ' τῶν δ' ἡμῶν παίδων φυγὰς
 ψυχῆς ἀν' ἀλλαξαίμεθ', οὐ χρυσὸν μένον.
 Ἄλλ', ὃ τίμιν', εισιελθόντι πλουσίους δόμους, 965
 πατρὸς νίαν γυναικα, δισπύτιν τ' ἡμῶν,
 κραιπνὴν, ἐξαιτιάσθαι, μὴ φύγειν χθόνα,
 κόσμον δίδόντες. Τοῦδε γὰρ μάλιστα δεῖ,
 ἵς χρεῖ' ἐκείνη δῶρα δέξασθαι τάδε.
 Ἰθ' ὡς τάχιστα, μητρὶ δ', δι' ἐρεῖ τυχεῖν, 970
 ἐνάγγελον γίνεσθαι, πράξαντες καλῶς.

ΧΟΡΟΣ.

Νῦν ἱλπίδες οὐκίτι μοι παῖδων ζῳας, [Στροφὴ α'.]
 οὐκίτι· στείχουσιν γὰρ εἰς φόνον ἤδη.

THE ORDER, AND ENGLISH ACCENTUATION.

Γας εἶπε γὰρ ἡμᾶς ἀξιοῦ λόγου τινὸς, προθέσει χρημάτων. ἐγώ οἶδα σάφα. ΜΗ. Μά μοι σὺ πιδίθαι δῶρα καὶ θεοὺς. Δι' ἐβρότοις χρυσὸς κρείσσον μύριον λόγων. Ὁ δαίμων καί τις θίγας νία τυραννίδ' τῶν δ' ἡμῶν παίδων ἀν' ἀλλαξαίμεθα ψυχῆς, οὐ χρυσὸν μένον. Ἄλλα, ὃ τίμιν', εισιελθόντι πλουσίους δόμους, κραιπνὴν, ἐξαιτιάσθαι νίαν γυναικα πάτρης, τὴν ἡμῶν δισπύτην, δίδόντες κόσμον, μὴ φύγειν χθόνα. Γας δὲ μάλιστα τοῦδε ἐκείνη δεῖ δέξασθαι τάδε δῶρα ὡς χρεῖ. Ἰθ' ὡς τάχιστα, δι' ἐρεῖ τυχεῖν, ἐνάγγελον γίνεσθαι καλῶς γὰρ ἔδη στείχουσιν εἰς φόνον.

TRANSLATION.

For if my wife deems me of any value, she will prefer me to riches, I know well.

MEDEA. Do not you oppose me—the proverb-says, "*Gifts can persuade the very Gods.*" And to mortals, gold is more potent than a thousand arguments. Fortune is your bride's—Providence is now augmenting her-possessions—in-youth she rules: but the banishment of my children would I buy off with my life, not with gold alone.

[Addressing her Boys.] Wherefore, O ye youngsters, having-entered the wealthy-mansion, supplicate, earnestly-entreat your father's new consort and my mistress, presenting the fine-apparel, that ye leave not the kingdom.

But it is of the utmost consequence herein that she-herself receive the gifts into her own hand.

Go-then as fast as possible—and may ye (succeeding favourably) be the messengers-of-good to your mother, in what she desires to obtain. [Exit Children with the presents, and Jason follows them.]

CHORUS. [Sorrowfully.] Now I have no longer any-hopes of life for the children—no longer: for already they-are-going to destruction!

960. πιδίθαι δῶρα καὶ θεοὺς, alluding to the well known saying in Plato, δῶρα θεοῖς πιδίθαι, δῶρ' ἀδελφῶν βασιλέως. This proverb, probably, Ovid had in mind when he wrote "Ménere, crêde mihi, captum hominésque dedoque."

962. καί τις δαίμων, literally, the God

is her's, meaning "*prosperity or fortune.*" 965. εισιελθόντι, nom. dual. masc. 2. aor. part. act. of εισέρχεται, I come into.

966. δευτέρῳ τ' ἡμῶν, spoken ironically, but with counterfeit sincerity.

968. τοῦδε γὰρ μάλιστα δεῖ, for of this it behooves the most.

Δίξεται νύμφα χρυσίῳ ἀναδυσμῶν,		· υ - - - - - υ - - -	γ'
δίξεται δύστατος ἄταν.	975	· υ - - - - - υ - - -	γ'
Καιθῆ δ' ἄμφι κόμῃ		· - - - - - υ - - -	ε'
θήσει τὸν Ἀίδα κόσμον, ἄσ-		· - - - - - υ - - -	ζ'
τά γ' ἐν χερσὶν λαβοῦσα.		· - - - - - υ - - -	ε'

Πίσσι χάρις, ἀμειβόμενός τ' αὐτὰ πίπτει, [Ἄντ. α'.]		· - - - - - υ - - -	α'
χρυσόβαντες στίφανοι περιθίσθαι.	980	· - - - - - υ - - -	β'
Νηστῆροις δ' ἤδη πάρα νυμφοκομήσι·		· - - - - - υ - - -	γ'
τοῖσι ἰς Ἰρκος πισσῖται,		· υ - - - - - υ - - -	δ'
καὶ μῆραι θανάτου		· - - - - - υ - - -	ε'
προσλήψεται δύστατος, ἄ-		· - - - - - υ - - -	ζ'
ται δ' οὐχ ὑπεδραμύεται.	985	· - - - - - υ - - -	ε'

Σὺ δ', ὦ τάλας, ὦ κακόνυμφε,	[Στροφή β'.]	· υ - - - - - υ - - -	α'
κηδεμῶν τυράννου,		· - - - - - υ - - -	β'
παῖσι δὲ κατειδὸς		· - - - - - υ - - -	γ'
ἐλθέριον βιοτὰν προδύξαι,		· υ - - - - - υ - - -	δ'
ἀλλ' ἄλγος τε σὺ στυγερὸν θάνατον.	990	· υ - - - - - υ - - -	ε'
δύστανι, μείρας ὅσοι παροίχῃ.		· - - - - - υ - - -	ζ'

THE ORDER, AND ENGLISH ACCENTUATION.

Νύμφα δίξεται χρυσίῳ ἀναδύσμον, δύστατος δίξεται ἄταν. Δι' ἄμφι ξάνθη κόμῃ θήσει τὸν Αἶδα κόσμον, αὐτὰ γὰρ λαβοῦσα ἐν χερσίν. Χάρις τε ἀμειβόμενός αὐτὰ πίπτει, πῶσι περιθίσθαι χρυσόβαντες στίφανοι. Δι' ἤδη νυμφοκομήσι πάρα νηστῆροις ἐς τοῖσι ἰρκος πισσῖται, καὶ προσλήψεται μέραι θανάτου, δι' οὐκ ὑπεδραμύεται ἄταν. Δι' οὐ, ὦ τάλας, ὦ κακόνυμφε, κηδεμῶν τυράννου, ὡ κατειδὸς πρὸς παῖσι βιοτὰν ἐλθέριον, τὸ στίγνον θάνατον σὺ ἀλγος. Δύστανι, ὅσοι μείρας παροίχῃ.

TRANSLATION.

The bride will accept of the golden wreaths—hapless will she accept perdition. And round her yellow hair will she place the baneful ornament—herself having taken it in her hands. The beauty and celestial glitter of the attire will induce her to put on the wrought-gold coronet. But already will she be arraying for the dead—into such a snare, ill-fated-woman, will she fall, and prepare for-herself the consummation of death:—nor shall she escape the peril.

And thou, O miserable-man, O thou wicked-husband, the kinsman of princes, for-want-of prudence thou art providing for thy children a life doomed-to-destruction, and a dreadful exit for thy bride. [With tears.] O wretched-man, what a state art thou on the verge of!

978. *ἀντὰ γ' ἐν χερσίν*, is not a reading any where found, as far as I am aware, but an improvement by Porson from conjecture; and which he confesses to have changed from *ἀντὰ τὰν χερσίν*.

980. *χρυσόβαντες*, made of gold: *περιθίσθαι*, to place around.

984. *προσλήψεται*, 3. sing. 1. fut. ind. mid. of *προλαμβάνω*, I moreover receive.

988. *ὡ κατειδὸς*, unknowingly, not discerningly, not being circumspect

989. *ἐλθέριον βιοτὰν*, a pernicious life, a life doomed to destruction.

990. *στυγερὸν θάνατον*, a grievous death.

991. *μείρας ὅσοι παροίχῃ*.] The meaning of these three words is certainly not clear: for the sense may be, that Jason little dreams of the dreadful calamities at hand—or it may be, that he is much altered from the man he was—or lastly, that he is actually falling from great hopes into an abyss of misery.

ἀλλὰ κακῶς φρονέω' ἰμυχανοσάμην.	1010	| - - | υ - | υ - | υ - | υ - |
ΠΑΙ. Θάρσει' κέτι τοι καὶ σὺ πρὸς τέκνῳ ἴτι.		| - - | υ - | υ - | υ - | υ - |
ΜΗ. Ἄλλους κατὰξυ πρόσθιν ἢ τάλας' ἰγῷ.		| - - | υ - | υ - | υ - | υ - |
ΠΑΙ. Ὅθου μὴ σὺ σὺν ἀπίζυγας τέκνῳ		| - - | υ - | υ - | υ - | υ - |
κούφως φέροι καὶ θνήσκῃς σὺτα συμφορὰς.		| - - | υ - | υ - | υ - | υ - |
ΜΗ. Δράσω τάδ'· ἀλλὰ βαίης δωματίῳ ἴσω,	1015	| - - | υ - | υ - | υ - | υ - |
καὶ παῖσι πέρονι' εἴα καὶ ἡμέραν.		| - - | υ - | υ - | υ - | υ - |
Ὡ τέκνα, τέκνα, σφῆν μὲν ἴσθι δὴ πόλις,		| - - | υ - | υ - | υ - | υ - |
καὶ δῶμ', ἐν δ', λιπόντις ἀθλίαις ἱμέ,		| - - | υ - | υ - | υ - | υ - |
δικήσιντ' αἶλ, μητρὸς ἰσχυρομένης		| - - | υ - | υ - | υ - | υ - |
ἰγῷ δ' ἐς ἄλλην γαίαν ἵμι δὴ φυγὰς,	1020	| υ - | υ - | υ - | υ - | υ - | υ - |
πρὶν σφῆν θναοθαι, κἀπιδαῖν ἰνδαίμοις,		| - - | υ - | υ - | υ - | υ - |
πρὶν λίκτρα καὶ γυναῖκα καὶ γαμηλίους		| - - | υ - | υ - | υ - | υ - |
ἰνὰς ἀγῶλαι, λαμπράδας τ' ἀνασχίβειν.		| - - | υ - | υ - | υ - | υ - |
Ὡ δυστάλαινα τῆς ἱμῆς αὐθαδίας.		| - - | υ - | υ - | υ - | υ - |
Ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξιθριψάμην,	1025	| - - | υ - | υ - | υ - | υ - |
ἄλλως δ' ἰμύχθουν, καὶ κατιζάνθην πόσις,		| - - | υ - υ - υ - υ - |

THE ORDER, AND ENGLISH ACCENTUATION.

καὶ ἰγὼ φρονέω κακῶς ἰμυχανοσάμην. ΠΑΙ. Θάρσει' καὶ τοι σὺ κέτι ἴτι πρὸς τέκνῳ. ΜΗ. Πρόσθιν ἰγὼ ἢ τάλας κατὰξυ ἄλλους. ΠΑΙ. Σὺ εὖτοι μὴ ἀπίζυγας σὺν τέκνῳ καὶ σὺτα θνήσκῃς σὺτα συμφορὰς κούφως. ΜΗ. Δράσω τάδ'· ἀλλὰ βαίης ἴσθι δωματίῳ, καὶ παῖσι πέρονι' εἴα καὶ ἡμέραν. Ὡ τέκνα, τέκνα, σφῆν δὲ μὲν ἴσθι πόλις, καὶ δῶμα, ἐν δ', λιπόντις ἱμέ ἀθλίαις, δικήσιντ' αἶλ, ἰσχυρομένης μητρὸς δὲ ἰγὼ δὲ εἰμι φύγας ἐς ἄλλην γαίαν, πρὶν θναοθαι σφῆν, καὶ ἐπιδαῖν ἰνδαίμοις, πρὶν ἀγῶλαι λίκτρα καὶ γυναῖκα καὶ γαμηλίους εἶναι, τὴν ἀνασχίβειν λαμπράδας. Ὡ δυστάλαινα τῆς ἱμῆς αὐθαδίας. Ἄλλως ἄρα, ὦ τέκνα, ἐξιθριψάμην ὑμᾶς, δὲ ἄλλως ἰμύχθουν, καὶ κατιζάνθην πόσις,

TRANSLATION.

and I, deliberating ill, have brought-about. Tutor. Be of courage: for no-doubt you will return yet through-the-interest of the boys. Medea. Before-that-event I wretched shall have launched others! Tutor. You are by-no-means the-only-person separated from your children: it behoves one-as-being mortal to bear disappointments with-meekness. Medea. I will do so:—but go thou into the palace, and prepare for the youths whatever is requisite for the day. [*Exit Tutor.*]

Oh! children! children! you-two have, for certain, a city and a mansion, in which, having deserted me forlorn, ye shall dwell for ever, destitute of a mother: for I must indeed go forth an exile into another land, before having-delight in yon-twain, and seeing you flourish—before adorning your nuptials, and your wife, and your bridal beds, and holding up the lighted-torches. [*Mournfully.*] Oh! vastly-to-be-pitied for my unruly temper! To-no-purpose then, O children, have I brought you up, and to-no-purpose toiled and been wasted with cares,

1011. κέτι, 2. sing. pres. ind. act. of κέτιμι, *I return*; a compound of κατὰ and ἵμι, *do*. The present tense of ἵμι and its compounds, has very frequently a future signification, as was mentioned in the note at verse 791.

1012. κατὰξυ, 1. sing. 1. fut. ind. act. of κατέγω, *deduce*. This expression is ambiguous, as κατέγω has several mean-

ings, although its more frequent interpretation is with reference to ships coming into port. See ACTS, xxvii. 2, 3.

1022. In Beck we find γυναῖκα, which the metre will not admit.

1023. λαμπράδας τ' ἀνασχίβειν. It was customary for mothers to bear lighted torches at the marriage of their children. See Ipu. Aul. 373.

στιγῆς ἐνι γυῖοις ἐν τόκοις ἀλγυδάς.		|-|-|v-|-|-|v-|-|-|v-|-|
Ἥ μὲν ποθ' ἂν δύστηνος εἶχον ἐλπίδας		|-|-|v-|-|-|v-|-|-|v-|-|
πολλὰς ἐν ὕμῃν, γυροδοκῆσαι τ' ἐμὲ,		|-|-|v-|-|-|v-|-|-|v-|-|
καὶ κατανοῦσαι χερσὶν ἰὺ περιστάλιν.	1030	|-|-|v-|-|-|v-|-|-|v-|-|
ζηλωτὸν ἀνθρώποισι· οὗν δ' ἔλωλε δὴ		|-|-|v-|-|-|v-|-|-|v-|-|
γλυκεῖα φροντίς· σφῆν γὰρ ἰσπερμήνη.		|v-|v-|-|-|-|v-|-|-|v-|-|
λυπρὸν διάξω βίωτοι, ἀλγυῖόν τ' ἐμοί.		|v-|v-|-|-|v-|v-|-|-|v-|-|
Ἵμῃς δὲ μητίε' οὐκ ἐτ' ἔμμεσιν φίλοις		|-|-|v-|-|-|v-|-|-|v-|-|
ἔψιθ', ἐς ἄλλο σχῆμ' ἀποστάτης βίον.	1035	|-|-|v-|-|-|v-|v-|-|-|v-|-|
Φῖν, φῖν, τί προσδέκισθι μ' ἔμμεσιν, τέκνα;		|-|-|v-|-|-|v-|v-|-|-|v-|-|
Τί προσγίλῃται τὸν παύστατον γίλῳ;		|v-|v-|-|-|v-|v-|-|-|v-|-|
Ἄϊ ἄϊ, τί δρᾶσω; Καρδία γὰρ οἴχεται,		|-|-|v-|-|-|v-|v-|-|-|v-|-|
γυναῖκες, ἔμμε φαίδρον ὡς εἶδον τέκνον.		|v-|v-|v-|v-|v-|-|-|-|v-|-|
Ἵναι δὲ δύναίμην· χαίρειν βουλευμάτα	1040	|-|-|v-|-|-|v-|-|-|v-|-|
τὰ πρόθιν. Ἄξω παῖδας ἐκ γαίας ἐμούς.		|v-|v-|-|-|-|v-|-|-|-|v-|-|
Τί δει μί, πατέρα τῶνδε τοῖς τούτοις κακοῖς		|v-|v-|v-|v-|v-|-|-|-|v-|-|
λυποῦσαι, αὐτὴν δις τόσα κτᾶσθαι κακά;		|-|-|v-|-|-|v-|-|-|v-|-|
Ἵναι δὲτ' ἐγὼ γὰρ χαίρειν βουλευμάτα.		|-|-|v-|-|-|v-|v-|-|-|v-|-|

THE ORDER, AND ENGLISH ACCENTUATION

στιγμήν στήθεα ἀλγυδάς ἐν τόκοις. Ἡ μὲν ποθ' ἂν δύστηνος εἶχον πόλλας ἐλπίδας ἐν ὕμῃν, τὴ γυροδοκῆσαι ἐμὲ, καὶ κατανοῦσαι ἐν περιστάλει χερσὶν, ζηλωτὸν ἀνθρώποις· οὗν δὲ εἴλωλε δὴ γλυκεῖα φροντίς ὁλόκληρ' γὰρ ἰσπερμήνη σφῆν διάξω βίωτον λυπρὸν τὸ ἀλγυῖόν ἐμοί. Δὲ οὐκ ἐτ' ἔμμεσιν, ἀποστάτης ἐς ἄλλο σχῆμα βίον, ἐψίθε φίλοις ἐμμεσὶν μήτερά. Φῖν, φῖν, τί προσδέκισθι μὲ ἐμμεσὶν, τέκνα; Τί προσγίλῃται τὸν παύστατον γίλῳ; Αἰ αἰ, τί δρᾶσω; Γυναῖκες, γὰρ καρδία οἴχεται, ὡς εἶδον φαίδρον ἐμμε τέκνον. Οὐκ ἐν δύναίμην· τὰ πρόθιν βουλευμάτα χαίρειν. Ἄξω παῖδας ἐκ γαίας ἐμούς. Τί δει μί, πατέρα τῶνδε τοῖς τούτοις κακοῖς λυποῦσαι, αὐτὴν δις τόσα κτᾶσθαι κακά; Οὐ δὲτ' ἐγὼ γὰρ χαίρειν βουλευμάτα.

TRANSLATION.

after suffering bitter pangs in your births. Yet assuredly there was a time when unfortunate I had great hopes in you—that ye would as well cherish me in my old age, as when dead you would decently compose me with your hands—a thing devoutly-wished by mortals: now, however, this pleasing anticipation for-certain is gone:—yea, deprived of you-two I must lead a life dreary and doleful to me! For never more shall ye, having passed into another state of existence, behold with your dear eyes your mother!

Woes me! woes me! why do ye look upon me with your eyes, children? Why put ye on that last smile? Alas! alas! what shall I do?

[To the Chorus.] O women, for my heart fails me, now—that I have seen the joyful countenance of my children—

I cannot:—former plans, adieu! I will take my boys out the realm. What necessity for me to afflict their father by the misfortunes of these his sons, and heap twice as many calamities on myself? Not I indeed! Fare-ye-well purposes.

1031. This seems to be a natural wish in parents, that after decease their children should decently compose them.

1035. ζῆλωθε, 2. plur. 1. fut. ind. mid. of ζῆλω, I look upon or behold with joy.

1039. For φαίδρον Lascaris gave τὴν γυνήν.

1040. χαίρειν, 3. sing. pres. imp. act. of χαίρω, I rejoice, and has for its nominative the neuter plural βουλευμάτα.

1043. κτᾶσθαι, pres. inf. mid. of κτάομαι, I acquire or prepare.

1044. Some read κατέσθαι βουλευμάτα.

Καί τοι τί πάσχω; Βούλομαι γέλωτ' ἔφλιν, 1045	- - - - -
ἰχθέρους μεθίσα τοὺς ἰμοὺς ἀζημίους;	- - - - -
Τολμητὶν τὰδ' ἄλλα τῆς ἡμῆς κάκης,	- - - - -
τὸ καὶ πρόσθαι μάλθακός λόγους φρενί.	- - - - -
Χερῖται, παῖδες, εἰς δόμους' ὅτῃ δὲ μὴ	- - - - -
δίμῃς παρῖναι τοῖς ἰμοῖσι δύμασι, 1050	- - - - -
αὐτῷ μελήσει. Χίῃρα δ' ἐν διαφθιρῷ.	- - - - -
'Α, ἄ. Μὴ δῆτα, θυμὶ, μὴ σὺγ' ἐργάσῃ τάδε.	- - - - -
'Εασοι αὐτοὺς, ἃ τάλας' φρεῖσαι τίκων'	- - - - -
ἰκεῖ μὴδ' ἡμῶν ζῶντες εὐφρανεύσῃσι.	- - - - -
Μὰ τοὺς παρ' Ἀΐδην νιγτέρους ἀλάστορας, 1055	- - - - -
οὗτοι ποτ' ἴσται τοῦθ', ὅπως ἰχθέρους ἔγω	- - - - -
παῖδας παρέσω τοὺς ἰμοὺς καθυβρίσαι.	- - - - -
Πάντως σφ' ἀνάγκη κατθανεῖν' ἰκεῖ δὲ χρεῖ,	- - - - -
ἡμῖς κτενοῦμεν, δίκῃρ ἐξιφύσασιν.	- - - - -
Πάντως πικρῶνται ταῦτα, κύνκ ἐκφύζεται. 1060	- - - - -

THE ORDER, AND ENGLISH ACCENTUATION.

Καὶ τοι τί πάσχω; Βούλομαι ἔφλιν γέλωτα, μεθίσα τοὺς ἰμοὺς ἰχθέρους ἀζημίους; Τὰδε τολμητὶν ἄλλα το καὶ πρόσθαι μάλθακός λόγους φρενί, τῆς ἡμῆς κάκης. Χερῖται, παῖδες, εἰς δόμους' δι ὅτῃ μὴ δίμῃς παρῖναι τοῖς ἰμοῖσι δύμασι, μελήσει αὐτῷ. Δι οὐ διὰ φθῶν χίῃρα. Α, α. Μὴ δῆτα, θυμὶ, μὴ τάδε σὺγ' ἐργάσῃ. Ἐσσω αὐτοὺς, ὃ τάλας' φρεῖσαι τίκων' ζῶντες ἰκεῖ μὴδ' ἡμῶν εὐφρανεύσῃσι. Μὰ τοὺς νιγτέρους ἀλάστορας παρ' Ἀΐδην, οὗτοι ποτ' ἴσται ταῦτα, ὅπως ἔγω παῖδας παρέσω τοὺς ἰμοὺς καθυβρίσαι ἰχθέρους. Πάντως σφ' ἀνάγκη κατθανεῖν' δι ἰκεῖ χρεῖ, ἡμῖς, ὥστε ἐξιφύσασιν, κτενοῦμεν. Ταῦτα πάντως πικρῶνται, καὶ κύνκ ἐκφύζεται.

TRANSLATION.

[*Ruminating.*] And yet what I suffer? Do I wish to incur ridicule, by leaving my enemies unpunished? The deed must be dared:—for the thus-bringing-forward tender thoughts in my mind is the effect of my cowardice. [*To the Children.*] Go, my boys, into the palace. [*To Herself.*] But to him who is not permitted to be present at my sacrifice, will it be of self-concern. [*Hesitatingly.*] No, I will not stain my hand. [*To her own Soul.*] Alas! Alas! Never surely, my soul, never this wilt thou perpetrate! Leave those unheeded, O wretch:—spare thy sons: living yonder with us they will delight thee. [*Aside.*] No by the infernal horrors that-are-with Pluto, never shall this be, that I suffer my boys to be insulted by foes.

By-all-means must they die—and since they must, we, who brought them-into-the-world, will slay them. This is fully determined-by-fate, and shall not be annulled.

1051. *αὐτῷ μελήσει*, it will be of care to himself: μελήσει, 3. sing. 1. fut. ind. act. of μέλει, *cura est*. Here Medea's mind is in a conflict between reason and passion. Ovid has delineated a similar wavering in his *Metamorphoses*, as follows:

Incipit; et dubitat: scribit—damnátque tabéllas:

Et nótat—et délet: mútat: culpátque, probátque.

1055. *Húdes or Plúto* was king of hell, and the God of death and funerals. No

temples were raised to his honour, because he was hard-hearted and inexorable. Entirely black victims, and especially bulls, were the only sacrifices offered to him.

1057. *παρέσω*, 1. sing. 1. fut. ind. of *παρίμι*, *omitto vel permitto*.

1059. Both Lascar and Brunck have *κτενοῦμην γ'*. But *γ'* seems redundant.

1060. *πικρῶνται*, by *syncope* for *πικρόνεται*, 3. sing. perf. ind. pass. of *πικρῶμαι*, I am destined by fate.

Καὶ δὲ πὶ κεῖτι στίφανος, ἐν πεπλοσί τε	|-|υ-|"-υυ|υ-|υ-|υ
τύμφη τύραννος ἄλλυται· σάφ' οἶδ' ἐγώ.	|-|υ-|υ-|υ-|υ-|υ-|υ
Ἄλλ', ἱίμι γὰρ δὲ τηλεμοιστάτην ἔδδν,	|-|υ-|υ-|υ-|υ-|υ-|υ
καὶ τοῦσδε πύμψω τηλεμοιστίραι ἔτι,	|-|υ-|υ-|υ-|υ-|υ-|υ
παῖδας προσιπιῖν βούλομαι. Δότ', ὁ τέκνα, 1065	|-|υ-|υ-|υ-|υ-|υ-|υ
δέτ' ἀσπᾶσθαι μῆτρι διζιὰν χεῖρα.	|-|υ-|υ-|υ-|υ-|υ-|υ
᾽Ω φίλτατῃ χεῖρ, φίλτατοι δέ μοι κέρα,	|-|υ-|υ-|υ-|υ-|υ-|υ
καὶ σχῆμα, καὶ πρόσωπον ἰσχυρὸς τέκνον,	|-|υ-|υ-|υ-|υ-|υ-|υ
ἰσχυρομοῖτον· ἀλλ' ἐνὶ τὰ δ' ἰσθᾶδε	|-|υ-|υ-|υ-|υ-|υ-|υ
πατὴρ ἀφείλετ'. ᾽Ω γλυκίᾳ προσβολῇ, 1070	|-|υ-|υ-|υ-|υ-|υ-|υ
ὁ μάλθακας χρεὺς, πινυμέ δ' ἔδιστοι τέκνον.	|-|υ-|υ-|υ-|υ-|υ-|υ
Χυρῖτι, χυρῖτ'· οὐκίτ' ἱμὶ προσβλέπει	|-|υ-|υ-|υ-|υ-|υ-|υ
οἷα τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.	|-|υ-|υ-|υ-|υ-|υ-|υ
Καὶ μαυθάνω μὲν, οἷα δὲ μὲν κακὰ	|-|υ-|υ-|υ-|υ-|υ-|υ
δυμὸς δὲ κρείσσει τῶν ἱμῶν βουλευμάτων, 1075	|-|υ-|υ-|υ-|υ-|υ-|υ
ὅσπερ μεγίστων αἰτίας κακῶν βροτοῖς.	|-|υ-|υ-|υ-|υ-|υ-|υ

THE ORDER, AND ENGLISH ACCENTUATION.

Δι καὶ στίφανος ἐνὶ κεῖτι, τὴν τυράνην τύμφη ἄλλυται ἐν πεπλοσί· ἐγὼ οἶδα σάφα. Ἄλλα, γὰρ δὲ ἱίμι τηλεμοιστάτην ἔδδν, καὶ πύμψω τοῦσδε ἐνὶ τηλεμοιστίραι, βούλομαι προσιπιῖν παῖδας. Δότ', ὁ τέκνα, δέτ' ἐνὶ χεῖρ μῆτρι ἀσπᾶσθαι. ὦ φίλτατῃ χεῖρ, δι κέρα φίλτατον μοι, καὶ σχῆμα, καὶ ἰσχυρὸς πρόσωπον τέκνον, ἰσχυρομοῖτον· ἀλλὰ ἐνὶ τὰ δ' ἰσθᾶδε πατὴρ ἀφείλετο. ὦ γλυκίᾳ προσβολῇ, ὁ μάλθακας χρεὺς, τὴν ἔδιστον πύμψω τέκνον. Χυρῖτι, χυρῖτ'· οὐκίτ' ἱμὶ οἷα τὴν προσβλέπει ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς. Καὶ μὲν μαυθάνω οἷα κακὰ μὲν δὲ δυμὸς κρείσσει τῶν ἱμῶν βουλευμάτων, ὅσπερ αἰτίας μεγίστων κακῶν βροτοῖς.

TRANSLATION.

Already, however, is the chaplet on her head, and the royal bride is perishing in the robes—I know it well.

But (for I am now going a most dismal road, and shall send these by a still more dismal) I wish to accost my boys.

[To the Youths.] Give me, O children, give your right hand to your mother to kiss. [Embracing the Children.] O dearest hand, and head most dear to me, and thou form, and noble countenance of my sons, blessed be ye—[Pointing downwards, with sobs.] but yonder: for all-comfort here your father has taken-away. [Weeps.]

Oh! the sweet-embrace! Oh! the soft skin, and most fragrant breath of my children! [Overcome.] Go, go—no longer am I able to look upon you, but am subdued by distress. [Exeunt Children.]

[Recovering.] And yet I know what villainous-deeds I am-about to perpetrate: [Sorrowfully.] but my rage is master of my reason—which is the cause of the greatest calamities to mortals.

1066. ἀσπᾶσθαι, 1. aor. inf. mid. of ἀσπάζομαι, I fuddle or kiss.

1069. ἀλλ' ἐνὶ, but there, that is, in the gloomy realm of Pluto. τὰ δ' ἰσθᾶδε, for the things here, meaning "the enjoyments and pleasures of this life."

1070. ἀφείλετο, 3. sing. 2. aor. ind. mid. of ἀφαιρῶ, I take away.

1073. Whenever the adjective ἔτος is followed by τὴν and an infinitive mood, it has the same meaning as γὰρ or πόθεν

of the Latins, or ὅθεν of the Greeks.

1075. Literally, but my mind is stronger than my counsels, that is, Video meliora, probōque—deteriora sequor. See Ovid's Metamorphoses, vii. 20.

1076. All the real evils in life, public and private, arise from the dethronement of reason by unruly passions, and the disfigurement of her divine form by hellish prejudices and superstition. *Vincit animos, qui caetera vincit.*

ΧΟΡΟΣ.

Γαλλᾶκις ἦδη διὰ λεπτοτέρων	| - υ υ | - | υ - | - υ υ -
μύθων ἱμάλοι, καὶ πρὸς ἀμίλλας	| - | υ υ - | - υ υ | - -
ἔλθων μίξους, ἢ χρεὺ γυνᾶν	| - | - | - | - | υ υ -
Θῆλον ἱερουργῶ· ἀλλὰ γὰρ ἔστιν	1080 | - υ υ | - | - | υ υ | - -
μοῖσιν καὶ ἡμῖν, ἢ προσμιλλᾷ	| - υ υ | - | - | υ υ | - -
σοφίας ἔκκειν· πάσαισι μὲν δὲ	| υ υ - | υ υ - | - | υ υ -
παῦρον γὰρ δὴ γίνεσθαι, ἐν πολλαῖς	| - | - | - | - | υ υ - | - -
ἰσχύσις ἀνέσται	| - | - | υ υ -
οὐκ ἀπόμουσαι τὸ γυναικῶν.	1085 | - υ υ | - | - | υ υ - | *
Καὶ φημι βροτῶν, δέτιναις ἴστω	| - | - | - | - | υ υ | - -
πάντων ἀπειροί, μὲν ἰφύττεσθαι	| - υ υ - | - | - | υ υ | - -
παῖδας, περιφέρειν ἵς ἰσυχίας	| - | υ υ - | - | - | υ υ -
τῶν γυναικῶν	| - | - | υ υ -
οἱ μὲν γὰρ ἄπειροι, δι' ἀπειροσύναι	1090 | - | - | υ υ - | - | υ υ - | - υ υ -
ἰδὲ ἡδὺν βροτῶν, ἵπ' ἀνάρκω	| - | - | υ υ - | - | - | υ υ | - -
παῖδες τελέθουσ', οὐχὶ τυχεύουσιν.	| - | - | υ υ - | - | - | υ υ | - -
πολλῶν μύχθων ἀπύχονται.	| - | - | - | - | υ υ - | - υ υ

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πόλλαικις ἦδη διὰ λεπτοτέρων μύθων, καὶ ἔλθων πρὸς μίξους ἀμίλλας, ἢ χρεὺ γυνᾶν ἰερουργῶ· ἀλλὰ γὰρ ἔστιν ἡμῖν ἰσχύσις ἀνέσται μοῖσιν καὶ ἡμῖν, ἢ ἔκκειν σοφίας προσμιλλᾷ· πάσαισι μὲν δὲ παῦρον γὰρ δὴ γίνεσθαι ἐν πολλαῖς γυναικῶν οὐκ ἀπόμουσαι τὸ γυναικῶν. Καὶ φημι βροτῶν, δέτιναις ἴστω πάντων ἀπειροί, μὲν ἰφύττεσθαι παῖδας, περιφέρειν ἵς ἰσυχίας τῶν γυναικῶν οἱ μὲν γὰρ ἄπειροι, δι' ἀπειροσύναι ἰδὲ ἡδὺν βροτῶν, ἵπ' ἀνάρκω παῖδες τελέθουσ', οὐχὶ τυχεύουσιν. πολλῶν μύχθων ἀπύχονται.

TRANSLATION.

CHORUS. Many-times before-now have I gone through more subtile arguments, and come to greater wranglings, than it suits the fair sex to hold; and yet with us dwells a muse, who for wisdom's sake confabulates:—not so with all—for it is likely indeed you would find among many women but a scanty number gifted-with music.

Now I say that of mortals, those who are altogether chaste, and have never begotten children, exceed in happiness those who have: for certainly they that are childless, are exempt from many troubles through an inexperience whether offspring be a joy to mortals, or a sorrow—never having-had any.

1079. Brunck edited *μείζους ἔλθων*.

1081. *προσμιλλᾷ*, 3. sing. pres. ind. act. of *προσμιλλᾷν*, *conterseor*, *I converse*.

1082. *σοφίας ἔκκειν*, for the sake of wisdom, i. e. of teaching wisdom.

1083. This verse, in several editions, is given as follows: *παῦρον δὲ γίνεσθαι ἐν πολλαῖς*, which is undoubtedly spurious, since the last syllable is not a spondee but a trochee: some, however, remove this difficulty by inserting *α* at the end of the line. Others have read *παῦρον δὲ γίνεσθαι ἐν πολλαῖς*, which is faulty in the second foot: but Musgrave, to remedy this, offered *τοῖς* for *δὲ*, very correct indeed in as far as the metre is concerned.

1089. Porson for various (not unprobable) reasons changed *τοῖς* to *γὰρ*.

1089. *τῶν γυναικῶν*, gen. plur. 1. aor. part. ind. of *γίνομαι*, peculiarly for *γίνομαι* or rather *γίνομαι*. The first aorist middle of this verb, *ἠγάμην*, is very often used in the active sense, *ἠγάμην*, *I have begotten*, or *brought forth*.

1090. Many MSS. have *ἡμῖν* *ἀνάρκω*. 1092. *τελέθουσ'*, Dérice for *τελέθουσι*, 3. plur. pres. ind. act. of *τελέθω*, *I become*. *Τυχεύουσιν*, nom. plur. masc. 2. aor. part. of *τυχεύω*, *I obtain*. The whole of this choral ode is anapestic metre, consisting chiefly of dimeters, but containing a few monometers and pærameters.

Ὅϊσιν δὲ τέκνων ἴσῃν ἐν οἴκοις
 γλυκερὸν βλάστημ', ἴσору μελίτη
 κατατρυχομένους τὸν ἅπαντα χρόνον·
 πρῶτον μὲν ὅπως θρέψουσιν καλῶς,
 βίότῳ δ' ὀπίθιν λείψουσιν τέκνους·
 ἔτι δ' ἐκ τούτων, ἢ τ' ἐπὶ φλαύροις,
 ἢ τ' ἐπὶ χρηστοῖς
 μοχθοῦσι, τόδ' ἴσῃν ἄδελον.
 Ἐν δὲ τὸ πάντων λοίσθιον ἦδη
 πᾶσιν κατιῶν θνητοῖσι κακόν·
 καὶ δὴ γὰρ ἄλις βίότῳ δ' εὖρον,
 σῶματά δ' ἦεν ἐισήλθε τέκνων,
 χρηστοί τ' ἐγίνοντο· ἐν δὲ κυρήσει
 δαίμων ὄντος, φροῦδος ἐς Ἀΐδαν
 θάνατος προφέρειν σῶματα τέκνων.
 Πῶς οὖν λύσι πρὸς τοῖς ἄλλοις
 τήνδ' ἐπὶ λύπῃ ἀναροτάτην
 παίδων ἔτιναι
 θνητοῖσι θεοῦ ἐπιβάλλειν;

1095 | - - | υ υ - || - υ υ' - -
 | υ υ - | - - || υ υ - | υ υ -
 | υ υ - | υ υ - || υ υ - | υ υ -
 | - - | υ υ - || - - | υ υ -
 | υ υ - | - - || - - | υ υ -
 | υ υ - | - - || - - | υ υ -
 1100 | - υ υ | - -
 | - - | υ υ - || υ υ - | υ *
 | - υ υ | - - || - - | υ υ -
 | - - | υ υ - || - - | υ υ -
 1105 | - υ υ | - - || - - | υ υ -
 | - - | υ υ - || - - | υ υ -
 | - - | - - || - - | υ υ | - -
 | υ υ - | υ υ - || - - | υ υ | - -
 | - - | - - || - - | - -
 1110 | - υ υ | - - || υ υ - | υ υ -
 | - - | υ υ -
 | - - | υ υ - || υ υ - | - *

THE ORDER, AND ENGLISH ACCENTUATION.

Δε οἷσι ἴσῃ γλυκερὸν βλάστημα τέκνων ἐν οἴκοις, ἴσору κατατρυχομένους τὸν ἅπαντα χρόνον μελίτη πρῶτον μὲν ὅπως θρέψουσιν καλῶς, τὸ ὀπίθιν λείψουσιν βίον τέκνων· δε ἔτι ἐκ τούτων, ἢ ἐπὶ φλαύροις, ἢ ἐπὶ χρηστοῖς, τόδε ἴσῃν ἄδελον. Ἦδη δὲ κατῶν ἐν κακῷ το λοίσθιον πάντων πᾶσι θνητοῖσι· καὶ δὴ γὰρ τὸ εὖρον βίον ἄλις, τὰ σῶματα τέκνων ἐισήλθε ἦεν, τὸ ἐγίνοντο χρηστοί· δε, ἐν ὧτος δαίμων κυρήσει, θάνατος προφέρειν σῶματα τέκνων φροῦδος ἐς Ἀΐδαν. Πῶς οὖν λύσι θεοῦ ἐπιβάλλειν θνητοῖσι, πρὸς ἐπὶ τοῖς ἄλλοις, τόδε ἀναροτάτην λύπην ἔτιναι παίδων;

TRANSLATION.

For those who have a sweet stock of children in their houses, I observe wasting away their whole time in care; first indeed as to how they shall rear them respectably, and next by what means they shall leave support to their offspring:—but still after all, whether they are toiling for profligates, or for a-pious-progeny, is a thing uncertain.

Now, however, I will mention one evil the greatest of all to all mankind: suppose then that they have found provision enough, and that the persons of their children have arrived at manhood, and that the children themselves have turned out good; yet (if that cursed-luck attend them) death, bearing-away the bodies of their progeny, fleets to the shades-below. How, therefore, is-it-profitable that the Gods heap upon mortals in addition even to other woes this most-bitter grief on account of children?

1096. κατατρυχομένους, acc. plur. mas. pres. part. mid. of κατατρέχειν, I wear or rub down.

1100. ἐπὶ χρηστοῖς, for the good or virtuous, or rather, the useful.

1105. One reading of this verse is σῶματά τ' ἐς ἦεν ἔλθε τέκνων—another σῶματ' ἐς ἦεν ἔλθε τέκνων—a third σῶμα τ' ἐς ἦεν ἔλθε τέκνων. Of all these, if I may venture to give my opinion, the second

seems the best, and Porson's decidedly the next.

1106. ἐγίνοντο, 3 plur. 2. noc. ind. m. of γίνομαι or γίνομαι, I become.

1107. δαίμων ὄντος, that demon, meaning "cruel fate." The word δαίμων signifies either a good or an evil genius, an "angel of light or a goblin damned:" and from the context generally must be understood which of the two is meant.

ΜΗ. Ξυλλήφομαι δι τοῦδε σοι καὶ γὰρ πόρου·	|- -| -| -| -| -| -| -| -|
τίμῳ γὰρ αὐτῇ δῶρ', ἃ καλλιστινύται	|- -| -| -| -| -| -| -|
ταῖς ἰσὶ ἐν ἀνθρώποισι, διδ' ἑγὼ, παλὸν,	|- -| -| -| -| -| -| -|
λεπτὴν τι πέπλον, καὶ στίφος χρυσόλατον	945 |- -| -| -| -| -| -| -|
παῖδας φέροντας. Ἄλλ' ὅσον τάχος χερσὶν	|- -| -| -| -| -| -| -|
κόσμοι κομίζουσιν δαῦρε προσέλουν τινά.	|- -| -| -| -| -| -| -|
Ἑυδαιμονήσοι δ' εὐχ' ἐν, ἀλλὰ μυρία,	|- -| -| -| -| -| -| -|
ἀνδρός τ' ἀρίστου σοῦ τυχεῖος' ἑμιονίτου,	|- -| -| -| -| -| -| -|
κεκτημένη τι κόσμοι, οἱ ποθ' Ἥλιος	950 |- -| -| -| -| -| -| -|
πατρὸς πατρὸς δίδουσι ἐκγόνοισι οἷς.	|- -| -| -| -| -| -| -|
Λαζύσθι φέρας τάσδε, παῖδες, ἵς χίρας,	|- -| -| -| -| -| -| -|
καὶ τῇ τυράνῳ μακαρία νύμφη δότι	|- -| -| -| -| -| -| -|
φέρουσι· οὗτοι δῶρα μίμπτ' ἀδίξεται.	|- -| -| -| -| -| -| -|
ΙΑ. Τί δ', ὦ ματαία, τῶνδε σὺς κινεῖς χίρας;	955 |- -| -| -| -| -| -| -|
Δοκίς σπανίζουσιν δῶμα βασίλειον πέπλον;	|- -| -| -| -| -| -| -|
Δοκίς δι' χρυσοῦ; Σῶζε, μὴ δίδου, τάδε.	|- -| -| -| -| -| -| -|

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Δι ἑγὼ καὶ ξυλλήφομαι σοι τοῦδε πόρου γὰρ τίμῳ αὐτῇ παῖδας φέροντας δῶρα ἃ ἑγὼ οἶδα πῶς καλλιστινύται ταῖς ἰσὶ ἐν ἀνθρώποις, τι λεπτὸν πέπλον, καὶ χρυσόλατον στίφος. Ἀλλὰ ὅσον τάχος χερσὶν τίνα πρόσβολον κομίζω κόσμον δαῦρε. Δι ευδαιμονήσοι ἐν ἐν, ἀλλὰ μύρια, τι τυχεῖος σου ἀρίστου ἀνδρός ἑμιονίτου, τι κεκτημένη κόσμοι, ὃν Ἥλιος, πατὴρ πατέρων, δίδουσι πῶς ἐς ἐκγόνους. Λαζύσθι τάσδε φέρας, παῖδες, ἵς χίρας, καὶ φερόντες τῇ μακάρῃ τυράνῳ νύμφη, δότι ἀδίξεται δῶρα οὗτοι μίμπτ' ἀδίξεται. ΙΑ. Δι τι, ὦ ματαία, κινεῖς σὺς χίρας τόνδε; Δοκίς βασίλειον δῶμα σπανίζουσιν πέπλον; Δι χρυσοῦ, δίκης; Σῶζε τάδε, μὴ δίδου.

TRANSLATION.

MEDEA. And I too will assist you in this task:—for I will send to her the boys bearing presents which I know far surpass-in-beauty any-thing now among men—an exquisitely-fine robe, and a thorough-gold chaplet. [Turning round, she addresses an Attendant.] But as quickly as possible let one of my servants bring the attire forth.

For your bride shall be blessed, not in one way, but in divers—first, as possessing you, a most-excellent man, for her husband, and next as having-obtained the decorations which the Sun, the father of my father, grants on-a-former-occasion to his descendants. [Here the presents are brought forward, and Medea places them in the hands of her Sons.] Take these nuptial-gifts, my sons, into your hands, and conveying them to the happy royal bride, present-them-to her—she shall receive offerings not-indeed to be scorned.

JASON. But why, O silly woman, robbest thou thy hands of these? Dost thou think the royal palace is-in-lack of garments? Or of gold, thinkest thou? Keep these-ornaments—give them not away.

942. ξυλλήφομαι, 1. sing. 1. fut. mid. of ξυλλαμύω, I aid or apprehend.

945. χρυσόλατον, dustily made of the finest gold; that is, of threads of gold, or of gold drawn into slender wire. What is called gold lace consists chiefly nowadays of silver wires gilt.

947. κόσμος has several meanings, but in its primary and, indeed, general acception it implies order, regularity, beauty, and decoration, like "mundus" of

the Latins. Hence it was adopted as an appropriate epithet for the world, and the orderly system of nature:—in the New Testament, however, it seems to mean the world without reference to its beauty—or rather it means the people of the world. For different significations of this word, see MATT. iv. 8. COL. ii. 20. GAL. iv. 3.

957. δίδω, Att. for δίδω, Ion. for δίδω, 2. sing. pres. imp. mid. of δίδωμι, I give.

Δίξεται νύμφα χρυσίῳ ἀνιδισμῶν,
 δίξεται δύστατος ἄταν. 975
 Παιθεῖ δ' ἄμφι κέρας
 θύσει τὸν Ἄϊδα κέσμοι, ἄν-
 τὰ γ' ἐν χερσὶν λαβοῦσα.

Παῖσι χάρις, ἀμειβόμενος τ' αὐτὰ πέπλων, [Ἰ. Α. Α.]
 χρυσεύουσιν στίφανοι περιθίσθαι. 980
 Νηϊτέρους δ' ἤδη πάρα νυμφοκομήσιν·
 τοῖσι εἰς Ἰρκας πισοῖται,
 καὶ μοῖρας θανάτου
 προσλήψεται δύστατος, ἄ-
 ται δ' ἐνυχὶ ὑπεκδραμεῖται. 985

Σὺ δ', ὦ τάλας, ὦ κακόνυμφε, [Στροφὴ β'.]
 κηδεμῶν τυράννῳ,
 παῖσιν ἐν κατιδῶς
 ὀλίθρῳ βιοτὰν προδίδεις,
 ἀλόχῃ τε σὴ στυγερῇ θάνατον. 990
 δύστανι, μοῖρας ὅσοι παροίχῃ.

THE ORDER, AND ENGLISH ACCENTUATION.

Νύμφα δίξεται χρέσται ἀνιδισμῶν, δύστατος δίξεται ἄταν. Δε ἄμφι ξάνθα κέρας θύσει τὸν Ἄϊδα κέσμοι, αὐτὰ γὰρ λαβοῦσα ἐν χερσὶν. Χάρις τε ἀμειβόμενος αὐτὰ πέπλων, τοῖσι περιθίσθαι χρυσεύουσιν στίφανοι. Δε ἤδη νυμφοκομήσιν πάρα νηϊτέρους εἰς τὸν Ἰρκας δύστατος πισοῖται, καὶ προσλήψεται μοῖρας θανάτου, δε οὐκ ὑπεκδραμεῖται ἄταν. Δε σὺ, ὦ τάλας, ὦ κακόνυμφε, κηδεμῶν τυράννῳ, ἐν κατιδῶς πρὸς αὐτοὺς παῖσι βιοτὰν ὀλίθρῳ, τε στυγερῇ θάνατον σὴ ἀλόχῃ. Δυστάνι, ὅσοι μοῖρας παροίχῃ.

TRANSLATION.

The bride will accept of the golden wreaths—hapless will she accept perdition. And round her yellow hair will she place the baneful ornament—herself having taken it in her hands. The beauty and celestial glitter of the attire will induce her to put on the wrought-gold coronet. But already will she be arraying for the dead—into such a snare, ill-fated-woman, will she fall, and prepare for-herself the consummation of death:—nor shall she escape the peril.

And thou, O miserable-man, O thou wicked-husband, the kinsman of princes, for-want-of prudence thou art providing for thy children a life doomed-to-destruction, and a dreadful exit for thy bride. [With tears.] O wretched-man, what a state art thou on the verge of!

978. ἀντὰ γ' ἐν χερσὶν, is not a reading any where found, as far as I am aware, but an improvement by Porson from conjecture; and which he confesses to have changed from ἀντὰ τὰς χερσὶν.

980. χρυσεύουσιν, made of gold: περιθίσθαι, to place around.

984. προσλήψεται, 3. sing. 1. fut. ind. mid. of προσλαμβάνω, I moreover receive.

988. ἐν κατιδῶς, unknowingly, not discerningly, not being circumspect

989. ὀλίθρῳ βιοτὰν, a pernicious life, a life doomed to destruction.

990. στυγερῇ θάνατον, a grievous death.

991. μοῖρας ὅσοι παροίχῃ.] The meaning of these three words is certainly not clear: for the sense may be, that Jason little dreams of the dreadful calamities at hand—or it may be, that he is much altered from the man he was—or lastly, that he is actually falling from great hopes into an abyss of misery.

Μεταστίνομαι δὲ σὸν ἄλγος, [Ἄτιστροφὴ β.] | υ - | υ υ - | υ υ - | υ * α'
 ὃ τάλαίνα παῖδων | υ - | υ - | υ - - β'
 μᾶτις, ἃ φοιῖσσις | υ - | υ - | υ - + γ'
 σὰ τέκνα, νυμφιδίῳ ἔνικαι 995 | υ - | υ - | υ υ - | υ υ - δ'
 λήξουσιν, ἃ σοι προλιπὼν ἀνέμωις | υ υ - | υ - | υ υ - | υ υ - ε'
 ἄλλα ξυνοικεῖ πόσις ξυνεύρη. | - - υ - | - - υ - | - - ζ'

ΠΑΙΔΑΓΩΓΟΣ.

Δίωκον', ἀφίπνται παῖδες οἶδαι σοι φυγῆς, | - - | υ - | - - | υ - | υ - | υ -
 καὶ δῶρα νύμφη βασιλὶς ἀσμένη χερσὶν | - - | υ - | - - | υ υ - | υ - | υ -
 ἰδέξαι' ἱεήνη δὲ τάκειδεν τέκνοις. 1000 | υ - | υ - | - - | υ - | - - | - -
 ΜΗ. Ἐά. | υ -
 ΠΑΙ. Τί συγχυθεῖς ἥσταναι, ἦναι' εὐτυχεῖς; | υ - | υ - | - - | υ - | υ - | υ -
 ΜΗ. Ἀῖ ἄν. | - -
 ΠΑΙ. Τάδ' οὐ ξυνῶδ' αὖ τοῖσιν ἐξηγγέλμεναις. | υ - | υ - | υ - | υ - | - - | υ -
 ΜΗ. Ἀῖ ἄν μάλ' αὖθις. Π. Μῶν τιν' ἀγγέλλων, τύχην | - - | υ - | - - | υ - | - - | υ -
 οὐκ οἶδα, δόξης δ' ἰσφάλην ἱναγγίλου; 1006 | - - | υ - | - - | υ - | - - | υ -
 ΜΗ. Ἠγγίλας οἶ' ἡγγίλας' οὐ σὲ μέμφομαι. | - - | υ - | - - | υ - | υ - | υ -
 ΠΑΙ. Τί δὲ κατηφίς ἔμμε, καὶ δακρυῖσσις; | υ - | υ - | - - | υ - | - - | υ -
 ΜΗ. Πολλὰ μ' ἀνάγκη, πρόσθ' ταῦτα γὰρ εἶποι, | - - | υ - | - - | υ - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

Δε μεταστίνομαι σοι ἄλγος, ὃ τάλαίνα μέτις παῖδων, ἃ φοιῖσσις σα τέκνα, ἔνικαι νυμφιδίῳ λήξουσιν, ἃ πόσις προλιπὼν ἀνέμωις σοι ξυνόικαι ἄλλα ξυνεύρη. ΠΑΙ. Δίωκοντα, οἶδαι παῖδες σοι αφίπνται φύγης, καὶ βασίλισ νύμφη εἰδέξατο δῶρα ἀσμένη χερσὶν δι το ἐκείδεν κέρη τέκνοις. ΜΗ. Ἐά. ΠΑΙ. Τί ἰστίνας συγχυθεῖσαι, ἦναι εὐτυχίαι; ΜΗ. Αἱ αἱ. ΠΑΙ. Τάδε οὐ ξυνῶδα τοῖσι ἐξηγγέλμεναις. ΜΗ. Αἱ αἱ μάλ' αὖθις. ΠΑΙ. Μὴν ἀγγέλλων τίνα τύχην οὐκ οἶδα, δι ἰσφάλην δόξης ἱναγγίλου; ΜΗ. Ἠγγίλας οἶα ἡγγίλας' οὐ μέμφομαι σε. ΠΑΙ. Τί δι κατηφίς ἔμμε, καὶ δακρυῖσσις; ΜΗ. Πόλλα ἀνάγκη με, πρόσθ' γὰρ ταῦτα εἶποι,

TRANSLATION.

But I deplore thy affliction, O unfortunate mother of these children, who wilt murder thy own sons for the sake of a nuptial bed, because thy husband (having abandoned it in defiance of thee) is living with another wife.

TUTOR. [Entering with *Médeas's two little Sons.*] Madam, these your sons are reprieved from banishment, for the royal bride received the presents graciously into her hands; and hence there is peace for your children. MEDEA. Let there. TUTOR. Why stand you confused, seeing you-are-successful? MEDEA. Alas! Alas! TUTOR. This behaviour is not consistent with the news I have reported. MEDEA. Woes me! woes me greatly! again.

TUTOR. Have I been bringing any bad-tidings I know not of, and am I deceived in my opinion of being the messenger-of-good? MEDEA. Thou hast related what thou hast related: I blame thee not. TUTOR. Why pray, are you dejected as to your eye, and shedding tears? MEDEA. Strong necessity urges me, old man: for these things the Gods,

996. ἃ σοι προλιπὼν ἀνέμωις, which he having deserted unawfully to thee—

998. ἀφίπνται, 3. plur. ind. pass. of ἀφίμι, I remit or dismiss.

1002. Here followed two lines, duplicates of verses 919 and 920, but which Porson justly styles "milde repetiti."

1007. ἡγγίλας, 2. sing. 1. aor. indie. act. of ἀγγέλλω, I announce.

1009. Porson says that Brunck rightly defended πολλὰ μ' ἀνάγκη, against Valckenner, Phœnissæ, 1688. Yet to πολλὰ γ' ἀνάγκη, or πολλὰ γ' ἀνάγκη, no objection whatever could be made.

ἐγὼ κακῶς φρονέω' ἰμαχασάμην.	1010	| - | - | - | - | - | - | - |
ΠΑΙ. Θάρσει' κάτω τοι καὶ σὺ πρὸς τέκνον ἴτι.		| - | - | - | - | - | - | - |
ΜΗ. Ἄλλους κατέξω πρὸσθι ἢ τάλαι' ἰγύ.		| - | - | - | - | - | - | - |
ΠΑΙ. Ὅστωι μόνῃ σὺ σὺν ἀπιζύγῃς τέκνον		| - | - | - | - | - | - | - |
κοῖφω φέρει· χρεὶ δὴντὸν ἴτα συμφορᾶς.		| - | - | - | - | - | - | - |
ΜΗ. Δράσω τάδ'· ἀλλὰ βαῖνι δωμάτων ἱσν,	1015	| - | - | - | - | - | - | - |
καὶ παῖσι πέρον' ἵα χρεὶ καθ' ἡμέραν.		| - | - | - | - | - | - | - |
ὦ τέκνα, τέκνα, σφῶν μὲν ἴσθι δὲ πύλις,		| - | - | - | - | - | - | - |
καὶ δῶμ', ἐν δ', λυπόντις ἀδελαῖ ἱμῖ,		| - | - | - | - | - | - | - |
δικήσιντ' αἰλ, μῆτρεις ἰστικημένοι		| - | - | - | - | - | - | - |
ἰγὺ δ' ἐς ἄλλον γαῖαν ἱῖμι δὲ φυγὰς.	1020	| - | - | - | - | - | - | - |
πρὶν σφῶν διασθαι, κἀπιδεῖν ἰνδαίμονας,		| - | - | - | - | - | - | - |
πρὶν λίκτρα καὶ γυναικα καὶ γαμηλίου		| - | - | - | - | - | - | - |
ἱνῶας ἀγῆλαι, λαμπάδας τ' ἀνασχίδιιν.		| - | - | - | - | - | - | - |
ὦ δυστάλαινα τῆς ἱμῆς ἀνυδρίας.		| - | - | - | - | - | - | - |
Ἄλλως ἄρ' ὑμᾶς, ὦ τέκ', ἰξιοθρεψάμην,	1025	| - | - | - | - | - | - | - |
ἄλλως δ' ἰμώχθουν, καὶ κατεξάνθη πόντος,		| - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

καὶ ἔγω φρονέω κακῶς ἰμαχασάμην. ΠΑΙ. Θάρσει' καὶ τοι σὺ κάτω ἴτι πρὸς τέκνον. ΜΗ. Πρὸσθι ἔγω ἢ τάλαινα κατέξω ἄλλους. ΠΑΙ. Σὺ οὕτω μόνῃ ἀπίζυγας σὺν τέκνον· χρεὶ ἴτα δὴντὸν φέρει· σύμφορας κοῖφω. ΜΗ. Δράσω τάδ'· ἀλλὰ βαῖνι ἱσν δωμάτων, καὶ πορσὺν παῖσι ἵα χρεὶ κατὰ ἡμέραν. ὦ τέκνα, τέκνα, σφῶν δὲ μὲν ἴσθι πύλις, καὶ δῶμα, ἐν δ', λυπόντις ἱμῖ ἀδελαι, κηέσιντ' αἰλ, ἰστικημένοι μῆτρεις· δι' ἔγω δὲ ἱμῖ φύγας ἐς ἄλλον γαῖαν, πρὶν πᾶσθαι σφῶν, καὶ ἰπιδεῖν ἰνδαίμονας, πρὶν ἀγῆλαι λίκτρα καὶ γυναικα καὶ γαμηλίου ἱνῶας, τὴ ἀνασχίδιιν λαμπάδας. ὦ δυστάλαινα τῆς ἱμῆς ἀνυδρίας. Ἄλλως ἔρα, ὦ τέκνα, ἰξιοθρεψάμην ὑμᾶς, δι' ἄλλως ἰμώχθουν, καὶ κατεξάνθη πόντος,

TRANSLATION.

and I, deliberating ill, have brought-about. Tutor. Be of courage: for no-doubt you will return yet through-the-interest of the boys. MæDEA. Before-that-event I wretched shall have launched others! Tutor. You are by-no-means the-only-person separated from your children: it behoves one-as-being mortal to bear disappointments with-meekness. MæDEA. I will do so:—but go thou into the palace, and prepare for the youths whatever is requisite for the day. [*Exit Tutor.*]

Oh! children! children! you-two have, for certain, a city and a mansion, in which, having deserted me forlorn, ye shall dwell for ever, destitute of a mother: for I must indeed go forth an exile into another land, before having-delight in you-twain, and seeing you flourish—before adorning your nuptials, and your wife, and your bridal beds, and holding up the lighted-torches. [*Mournfully.*] Oh! vastly-to-be-pitied for my unruly temper! To-no-purpose then, O children, have I brought you up, and to-no-purpose toiled and been wasted with cares,

1011. κάτω, 2. sing. pres. ind. act. of κἀτιμι, I return; a compound of κατὰ and ἵμι, do. The present tense of ἵμι and its compounds, has very frequently a future signification, as was mentioned in the note at verse 791.

1012. κατέξω, 1. sing. 1. fut. ind. act. of κατέγω, deduco. This expression is ambiguous, as κατέγω has several mean-

ings, although its more frequent interpretation is with reference to ships coming into port. See Acta, xxvii. 2, 3.

1022. In Beck we find γυναικας, which the metre will not admit.

1023. λαμπάδας τ' ἀνασχίδιιν.] It was customary for mothers to bear lighted torches at the marriage of their children. See Ipu. Aul. 372.

στειγῆς ἐινυχοῦς' ἐν τόκοις ἀληθείας.		| - | - | - | - | - | - | - |
Ἡ μὴ ποθ' ἢ δύστυχος εἶχον ἱλαΐδας		| - | - | - | - | - | - | - |
πολλὰς ἐν ὕμῳ, γηροδοσκήσου τ' ἐμὲ,		| - | - | - | - | - | - | - |
καὶ καθαροῦσαι χερσίν ἐϋ περισταλῖν,	1030	| - | - | - | - | - | - | - |
ζελωτὸν ἀνθρώποισι· οὗ δ' ἔλωλε δὴ		| - | - | - | - | - | - | - |
γλυκεῖα φροντίς· σφῆν γάρ ιοστισημένη,		| - | - | - | - | - | - | - |
λυπρὸν διάξω βίотοι, ἀλγικὸν τ' ἐμοί.		| - | - | - | - | - | - | - |
Ἵμισι δὲ μητιέ' οὐκέτ' ὅμμασιν φίλοις		| - | - | - | - | - | - | - |
ᾤφισθ', ἐς ἄλλο σχῆμ' ἀποστάνας βίου.	1035	| - | - | - | - | - | - | - |
Φιδῷ, φιῦ, τί προσδέχεσθαι μ' ὅμμασιν, τέκνα;		| - | - | - | - | - | - | - |
Τί προσγιλάται τὸν παύστατοι γίλων;		| - | - | - | - | - | - | - |
Ἀτ' αἰ, τί δράσω; Καρδία γὰρ οἵχηται,		| - | - | - | - | - | - | - |
γυναικίς, ὅμμα φαίδρον ὡς εἶδος τέκνων.		| - | - | - | - | - | - | - |
Οὐκ ἂν δυιαίην· χαρίετα βουλευμάτα	1040	| - | - | - | - | - | - | - |
τά περόσοι. "Ἄξω παιδάς ἐν γούτας ἐμούς.		| - | - | - | - | - | - | - |
Τί δι' ἐμε, πατέρα τῶνδε τοῖς τούτων κακοῖς		| - | - | - | - | - | - | - |
λυπεῖσθαι, αὐτὴν δις τόσα κτᾶσθαι κακά;		| - | - | - | - | - | - | - |
Οὐ δῆτ' ἔγωγε· χαρίετν βουλευμάτα.		| - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION

επαινούσα στήθεας αλγυθόνας εν τόκω. Η μην πότε τ' δυστήνος ήχον πόλλας έλπίδας εν βρω, τε γαρροβοήσαντες ήμα, κατ'απονοήσαν εν περίστονον χρεσι, ήλόντες ανθρωπώτοι' ως διε γλυκίαις φρήνις ολάθ'· γαρ εισπαρόν σφον διέξεν βίοντι λυγρον τε αλγυθόν ήμα. Δι' ούκ αι' τ' ήμας, αποστάτες εις άλλα σχήμα βίου, εφ'εσθι φίλως ήμασι μήττω. Φιν, φιν, τε πωρο- διεχρίσθι μη ήμασι, τέκνα; Τε πωρογελάτω τον παύστανον γλιν; Αι αι, τι δέσας; Γυναικες, γαρ κάρηα ούκτας, εις εδον φαίδεν ήμα τεκτων. Ουκ αν δναμίνω, τα πρσθεν βαυ- λειόματα χαλέρτω. Αξω ήμους παϊδας εν γαλας. Τι δε μη λυπώσων πάττω τας κήκας τούτω, τούτω, κτάσθαι δις τόσα κήκα αυτών; Ου δέτα γινώγ'· χαλέρτω βουλοδραμα.

TRANSLATION.

after suffering bitter pangs in your births. Yet assuredly there was a time when unfortunate I had great hopes in you—that ye would as well cherish me in my old age, as when dead you would decently compose me with your hands—a thing devoutly-wished by mortals: now, however, this pleasing anticipation for-certain is gone:—yea, deprived of you-two I must lead a life dreary and doleful to me! For never more shall ye, having passed into another state of existence, behold with your dear eyes your mother!

Woes me! woes me! why do ye look upon me with your eyes, children? Why put ye on that last smile? Alas! alas! what shall I do?

[*To the Chorus.*] O women, for my heart fails me, now—that I have seen the joyful countenance of my children—

I cannot!—former plans, adieu! I will take my boys out the realm. What necessity for me to afflict their father by the misfortunes of these his sons, and heap twice as many calamities on myself? Not I indeed! Fare-ye-well purposes.

1031. This seems to be a natural wish in parents, that after decease their children should decently compose them.

1035. 34100, 2. plur. 1. fut. ind. mid.
of 3410, *I look upon or behold with joy.*

1939. For ϕ and ψ have the same value.

1040. **χαίρω**, 3. sing. pres. imp. act. of **χαίρω**, *gaudeo*, and has for its nominative the neuter plural **βουλήματα**.

1049. κτάρθαι, pres. inf. mid. of κτίζω. *I acquire or prepare.*

1044. Some read *salvum*; *salvum* is correct.

Καὶ τοι τί πάσχῃ; βούλομαι γίγνωτ' ὄφλιν, 1045	| - - | - - | - - | - - |
ἰχθεύς μεθίσα τοὺς ἱμοὺς ἀζημίους;	| - - | - - | - - | - - |
Τολμήτιστ' ἄλδ'· ἀλλὰ τῆς ἡμῆς κήκης,	| - - | - - | - - | - - |
τὸ καὶ πρόσθαι μαλθακὸς λόγους φρενί.	| - - | - - | - - | - - |
Χερσὶν, παῖδες, εἰς δόμους· ὅτῃ δὲ μὴ	| - - | - - | - - | - - |
θίμῃς παρῆναι τοῖς ἱμοῖσι δύμασιν, 1050	| - - | - - | - - | - - |
αὐτῇ μελήσει. Χεῖρα δ' ἐν διαφθιρῷ.	| - - | - - | - - | - - |
Ἄ, ἄ. Μὴ δῆτα, θυμὲν, μὴ σὺγ' ἐργάσῃ τάδε.	| - - | - - | - - | - - |
Ἔασον αὐτοὺς, ἃ τάλας· φεῖσαι τέκνων·	| - - | - - | - - | - - |
ἐκὶ μεθ' ἡμῶν ζῶντες εὐφρανεῖσσι.	| - - | - - | - - | - - |
Μὰ τοὺς παρ' Αἰδῶν νιγτίρους ἀλάστορας, 1055	| - - | - - | - - | - - |
οὔτοι ποτ' ἴσται τοῦθ', ὅπως ἰχθεύς ἰγῷ	| - - | - - | - - | - - |
παῖδας παρέσσω τοὺς ἱμοὺς καθυβρίσαι.	| - - | - - | - - | - - |
Πάντως σφ' ἀνάγκη κατθανεῖν· ἐκὶ δὲ χεῖ.	| - - | - - | - - | - - |
ἡμῖς κτενοῦμεν, ὅππῃ ἐξιφύσασιν.	| - - | - - | - - | - - |
Πάντως πίπτῃται ταῦτα, κῶκ ἐκφυέξεται. 1060	| - - | - - | - - | - - |

THE ORDER, AND ENGLISH ACCENTUATION.

Καὶ τοι τί πάσχῃ; βούλομαι ὄφλιν γιγνώσκειν, μεθίσα τοὺς ἱμούς· ἰχθεύς ἀζημίους; Τάδε τολμήτιστ' ἄλλα το καὶ πρόσθαι μάλθακός λόγους φρενί, τῆς ἡμῆς κήκης. Χερσὶν, παῖδες, εἰς δόμους· δι' ὅτῃ μὴ θίμῃς παρῆναι τοῖς ἱμοῖσι δύμασιν, μελήσει αὐτῇ. Δε σὺ διάφθιρῳ χεῖρα. Ἄ, ἄ. Μὴ δῆτα, θυμὲν, μὴ τάδε σὺ γὰρ ἐργάσῃ. Ἔασον αὐτοὺς, ὃ τάλας φεῖσαι τέκνων· ζῶντες ἐκὶ μετὰ ἡμῶν εὐφρανεῖσσι σι. Μὰ τοὺς νιγτίρους ἀλάστορας παρὰ Αἰδῶν, οὔτοι ποτὶς τοῦτο ἴσται, ὅπως ἰγῷ παῖδας παρέσσω τοὺς ἱμούς· καθυβρίσαι ἰχθεύς. Πάντως ἀνάγκη κατθανεῖν· δι' ἐκὶ χεῖρα, ἡμῖς, ὅππῃ ἐξιφύσασιν, κτενοῦμεν. Ταῦτα πάντως πίπτῃται, καὶ ἐκφυέξεται.

TRANSLATION.

[*Ruminating.*] And yet what I suffer? Do I wish to incur ridicule, by leaving my enemies unpunished? The deed must be dared:—for the thus-bringing-forward tender thoughts in my mind is the effect of my cowardice. [*To the Children.*] Go, my boys, into the palace. [*To Herself.*] But to him who is not permitted to be present at my sacrifice, will it be of self-concern. [*Hesitatingly.*] No, I will not stain my hand. [*To her own Soul.*] Alas! Alas! Never surely, my soul, never this wilt thou perpetrate! Leave those unheeded, O wretch:—spare thy sons: living yonder with us they will delight thee. [*Aside.*] No by the infernal horrors that-are-with Pluto, never shall this be, that I suffer my boys to be insulted by foes.

By-all-means must they die—and since they must, we, who brought them-into-the-world, will slay them. This is fully determined-by-fate, and shall not be annulled.

1051. *αὐτῇ μελήσει*, it will be of care to himself; μελήσει, 3. sing. 1. fut. ind. act. of μέλει, *care est*. Here Medea's mind is in a conflict between reason and passion. Ovid has delineated a similar wavering in his *Metamorphoses*, as follows: Incipit; et dubitat; scribit—damnataque tabellae:

Et notat—et delet: mutat: culpataque, probataque.

1055. *Hades* or *Pluto* was king of hell, and the God of death and funerals. No

temples were raised to his honour, because he was hard-hearted and inexorable. Entirely black victims, and especially bulls, were the only sacrifices offered to him.

1057. *παρέσω*, 1. sing. 1. fut. ind. of παρέμι, *omitto vel permitto*.

1059. Both Lascar and Brunck have κτενοῦμέν γ'. But γ' seems redundant.

1060. *πίπτῃται*, by *syncope* for *πιπέτῃται*, 3. sing. perf. ind. pass. of πέσμι, I am destined by fate.

Καὶ δὲ πὶ κρατὶ στίφανος, ἐν πεπλοισὶ τε	| - - | υ - - - | υ - - | υ - - | υ - - |
νύμφη τύραννος ἄλλυται· σάφ' οἶδ' ἐγώ.	| - - | υ - - | υ - - | υ - - | υ - - |
Ἄλλ', εἴμι γὰρ δὲ τλημοιστάτην ἰδόν,	| - - | υ - - | - - | υ - - | υ - - |
καὶ τοῦσδε πύμψω τλημοιστίρας ἔτι,	| - - | υ - - | - - | υ - - | υ - - |
παῖδας προσπιπύω βούλομαι. Δότ', ὅ τίνα, 1065	| - - | - - | - - | υ - - | υ - - |
δότ' ἀσπασσάσθαι μητρὶ διζίαν χεῖρα.	| υ - - | υ - - | - - | υ - - | υ - - |
ὦ φίλτατε χεῖρ, φίλτατοι δέ μοι κέρα,	| - - | υ - - | - - | υ - - | υ - - |
καὶ σχῆμα, καὶ πρόσωπον ἐνγενὲς τέκνον,	| - - | υ - - | υ - - | υ - - | υ - - |
ἰνδαίμοιτόιοι· ἄλλ' ἐκεί· τὰ δ' ἰνθάδα	| - - | υ - - | υ - - | υ - - | υ - - |
πατέρη ἀφίλειτ'. ὦ γλυκεῖα προσβόλῃ, 1070	| υ - - | υ - - | υ - - | υ - - | υ - - |
ὃ μάλθακος χρῶς, πιπῦμά θ' ἥδιστοι τέκνον.	| - - | υ - - | - - | υ - - | υ - - |
Χερσὶτε, χερσὶτ'· οὐκίτ' εἰμι προσβλίπτω	| - - | υ - - | - - | υ - - | υ - - |
οἷα τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.	| - - | υ - - | - - | υ - - | - - |
Καὶ μαυθάνω μιν, οἷα δρᾶν μύλλω κακᾷ·	| - - | υ - - | υ - - | υ - - | υ - - |
Δύμω δὲ κρείσσων τῶν ἐμῶν βουλευμάτων, 1075	| - - | υ - - | - - | υ - - | υ - - |
ὅσπερ μεγίστων αἰτίος κακῶν βροτοῖς.	| - - | υ - - | - - | υ - - | υ - - |

THE ORDER, AND ENGLISH ACCENTUATION.

Δι καὶ στίφανος ἐπὶ κράτι, τε τυράννος νύμφη ἄλλυται ἐν πεπλοῖσι· ἐγὼ οἶδα σάφα. Ἄλλα, γὰρ δὲ εἰμι τλημοιστάτην ἰδόν, καὶ πύμψω τοῦσδε ἐπὶ τλημοιστίρας, βούλομαι προσπίπτω παῖδας. Δότῃ, ὅ τίνα, δότῃ διζίαν χεῖρα μητρὶ ἀσπασσάσθαι. ὦ φίλτατε χεῖρ, δὲ κέρα φίλτατοι μοι, καὶ σχῆμα, καὶ εὐγενὲς πρόσωπον τέκνον, ἰνδαίμοιτόιοι· ἄλλα ἐκεί· δὲ τὰ ἰνθάδα πάτερη ἀφίλειται. ὦ γλυκεῖα προσβόλῃ, ὃ μάλθακος χρῶς, τε ἥδιστοι πύμψω τέκνον. Χερσὶτε, χερσὶτε· οὐκίτῃ εἰμι ὡς τε πρόσβλεπται ἐς ὑμᾶς. ἄλλα νικῶμαι κακοῖς. Καὶ μὲν μαυθάνω οἷα κακὰ μύλλω δρᾶν· δὲ δύμω κρείσσων τῶν ἐμῶν βουλευμάτων, ὅσπερ αἰτίος μεγίστων κακῶν βροτοῖς.

TRANSLATION.

Already, however, is the chaplet on her head, and the royal bride is perishing in the robes—I know it well.

But (for I am now going a most dismal road, and shall send these by a still more dismal) I wish to accost my boys.

[To the Youths.] Give me, O children, give your right hand to your mother to kiss. [Embracing the Children.] O dearest hand, and head most dear to me, and thou form, and noble countenance of my sons, blessed be ye—[Pointing downwards, with sobs.] but yonder: for all-comfort here your father has taken-away. [Weeps.]

Oh! the sweet-embrace! Oh! the soft skin, and most fragrant breath of my children! [Overcome.] Go, go—no longer am I able to look upon you, but am subdued by distress. [Exeunt Children.]

[Recovering.] And yet I know what villainous-deeds I am-about to perpetrate: [Sorrowfully.] but my rage is master of my reason—which is the cause of the greatest calamities to mortals.

1066. ἀσπάζεσθαι, 1. aor. inf. mid. of ἀσπάζομαι, I fuddle or kiss.

1069. ἄλλ' ἐκεί, but there, that is, in the gloomy realm of Pluto. τὰ δ' ἰνθάδα, for the things here, meaning "the enjoyments and pleasures of this life."

1070. ἀφίλειται, 3. sing. 2. aor. ind. mid. of ἀφίλειν, I take away.

1073. Whenever the adjective ὅς is followed by τε and an infinitive mood, it has the same meaning as γὰρ or ὅτι.

of the Latins, or δύμω of the Greeks.

1075. Literally, but my mind is stronger than my counsels, that is, Video meliora, probroque—deteriora cōquor. See Ovid's Metamorphosēs, vii. 20.

1076. All the real evils in life, public and private, arise from the dethronement of reason by unruly passions, and the disfigurement of her divine form by hellish prejudices and superstition. *Vincit animos, quæ cœtera vincit.*

ΧΟΡΟΣ.

Γαλλᾶκις ἦδη διὰ λεπτοτέρων	| - υ υ | - | υ - | - υ -
μύθων ἱμελῶν, καὶ πρὸς ἀμίλλας	| - | υ υ - | - υ υ | - -
ἔλθων μίξους, ἢ χρεὺ γυνῶν	| - | - | - | - | υ υ -
Θῆλον ἱερινῶν· ἀλλὰ γὰρ ἔστιν	1080 | - υ υ | - | - | υ υ | - -
μοῖσα καὶ ἡμεῖν, ἣ προσομιλεῖ	| - υ υ | - | - | υ υ | - -
σοφίας ἱμεῖν· πάσαισι μὲν δὲ	| υ υ - | υ υ - | - | υ υ -
παῦρον γὰρ δὴ γένος, ἐν πολλαῖς	| - | - | - | υ υ - | - -
ἰούροις ἀνέσται	| - | - | υ υ -
οὐκ ἀπόμουσιν τὸ γυναικῶν.	1085 | - υ υ | - | - | υ υ - | *
Καὶ φημι βροτῶν, οἷσις ἴστω	| - | - | υ υ - | - υ υ | - -
πάντων ἀπείροι, μὲν' ἐφύττεσθαι	| - υ υ | - | - | υ υ | - -
παῖδας, περιφέρειν εἰς εὐτυχίαν	| - | υ υ - | - | - | υ υ -
τῶν γυναικῶν·	| - | - | υ υ -
οἱ μὲν γ' ἀτιμοὶ, δι' ἀπειροσύνας	1090 | - | υ υ - | - | υ υ - | υ υ -
ἰὼν ἡδὺν βροτῶν, ἰὼν ἀνάρκον	| - | - | υ υ - | - | υ υ | - -
παῖδιν τελέθουσ', οὐχὶ τυχεύουσιν.	| - | - | υ υ - | - | υ υ | - -
πολλῶν μύχων ἀπύχονται.	| - | - | - | υ υ - | υ υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πόλλαικις ἦδη διὰ λεπτοτέρων μύθων, καὶ ἔλθων πρὸς μίξους ἀμίλλας, ἢ χρεὺ γυνῶν· Θῆλον ἱερινῶν· ἀλλὰ γὰρ καὶ ἡμεῖς ἔστιν μοῖσα, ἣ ἱμεῖν σοφίας προσομιλεῖ· ἐν παντί πασαισι μὲν δὲ γένος ἐν πολλαῖς γυναικῶν ἐν παύρῳ γένος τοῦ ἀπείρου. Καὶ φημι βροτῶν, οἷσις εἰσι πάντων ἀπείροι, μὲν' ἐφύττεσθαι παῖδας, περιφέρειν εἰς εὐτυχίαν τῶν γυναικῶν· οἱ μὲν γ' ἀτιμοὶ, ἀπύχονται πολλῶν μύχων διὰ ἀπειροσύνας· οἱ παῖδιν τελέθουσι ἡδὺν βροτῶν, οἷσις ἀνάρκον, οὐχὶ τυχεύουσιν.

TRANSLATION.

CHORUS. Many-times before-now have I gone through more subtle arguments, and come to greater wranglings, than it suits the fair sex to hold; and yet with us dwells a muse, who for wisdom's sake confabulates:—not so with all—for it is likely indeed you would find among many women but a scanty number gifted-with music.

Now I say that of mortals, those who are altogether chaste, and have never begotten children, exceed in happiness those who have: for certainly they that are childless, are exempt from many troubles through an inexperience whether offspring be a joy to mortals, or a sorrow—never having-had any.

1079. Brunck edited *μείζους ἔλθων*.

1081. *προσομιλεῖ*, 3. sing. pres. ind. act. of *προσομιλεῖν*, *conterascor*, *I converse*.

1082. *σοφίας ἱμεῖν*, for the sake of wisdom, i. e. of teaching wisdom.

1083. This verse, in several editions, is given as follows: *παῦρον δὲ γένος ἐν πολλαῖς*, which is undoubtedly spurious, since the last syllable is not a spondee but a trochee: some, however, remove this difficulty by inserting γ' at the end of the line. Others have read *παῦρον δὲ γένος ἐν πολλαῖς*, which is faulty in the second foot: but Musgrave, to remedy this, offered *τοῖς* for *δὲ*, very correct indeed in as far as the metre is concerned.

Porson for various (not unexplainable) reasons changed *τοῖς* to *γὰρ*.

1089. *τῶν γυναικῶν*, gen. plur. 1. aor. part. ind. of *γίνομαι*, poe. usually for *γένομαι* or rather *γίγνομαι*. The first aorist middle of this verb, *γενόμεναι*, is very often used in the active sense, *γένει*, *I have begotten*, or *brought-forth*.

1090. Many MSS. have *ἡ μὲν' ἀτιμοὶ*.

1092. *τελέθουσιν*, Dörice for *τελίσκοντι*, 3. plur. pres. ind. act. of *τελίδω*, *I become*. *Τυχεύουσιν*, nom. plur. masc. 2. aor. part. of *τυχεῖν*, *I obtain*. The whole of this choral ode is anapestic metre, consisting chiefly of dimeters, but containing a few monometers and pæramiata.

Ὅϊσι δὲ τέκνον ἴστιν ἐν οἴκῳ
 γλυκερὸν βλάστημ', ἴσμεν μάλιστα
 κατατρυχομένους τὸν ἅπαντα χρόνον·
 πρῶτον μὲν ὅπως θρέψουσιν καλῶς,
 βίον δ' ἐπὶ λαίφουσιν τέκνους·
 ἔτι δ' ἐκ τούτων, ἢ τ' ἐπὶ φλαύροις,
 ἢ τ' ἐπὶ χρηστοῖς
 μοχθοῦσι, τὸ δ' ἴστιν ἀδελον.
 Ἐν δὲ τὸ πάντων λοίσθιον ἦδη
 πᾶσιν κατιῶν θνητοῖσι κακόν·
 καὶ δὴ γὰρ ἄλις βίον δ' εὖρον,
 σώματά δ' ἦεν ἐισήλθαι τέκνον,
 χρηστοί τ' ἐγίοντο· εἰ δὲ κυρῆσαι
 δαίμων ὄντος, φροῦδος ἐς Ἀΐδαν
 θάνατος προφέρειν σώματα τέκνων.
 Πῶς οὖν λύει πρὸς τοῖς ἄλλοις
 τίςδ' ἔτι λύπην ἀναροτάτην
 παίδων ἔτιεν
 θνητοῖσι θιούς ἐπιβάλλειν;

1095 | - | υ υ - | - υ υ - -
 | υ υ - | - | υ υ - | υ υ -
 | υ υ - | υ υ - | υ υ - | υ υ -
 | - | υ υ - | - | υ υ -
 | υ υ - | υ υ - | - | υ υ -
 | υ υ - | - | - | υ υ - | -
 1100 | - υ υ - | -
 | - | υ υ - | υ υ - | υ υ -
 | υ υ - | - | - | υ υ - | -
 | - | υ υ - | υ υ - | - | -
 1105 | - υ υ - | - | - | υ υ -
 | - | υ υ - | υ υ - | - | -
 | - | - | - | υ υ - | -
 | υ υ - | υ υ - | - | υ υ - | -
 | - | - | - | - | - | -
 1110 | - υ υ - | - | υ υ - | υ υ -
 | - | υ υ -
 | - | υ υ - | υ υ - | - | -

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' οἷσι ἴστι γλυκερὸν βλάστημα τέκνον ἐν οἴκῳ, ἴσμεν κατατρυχομένους τὸν ἅπαντα χρόνον μάλιστα· πρῶτον μὲν ὅπως θρέψουσιν καλῶς, τὸ ἔκδοσιν λαίφουσιν βίον τέκνους· δι' ἔτι ἐκ τούτων, εἴτε μοχθοῦσι ἐπὶ φλαύροις, εἴτε ἐπὶ χρηστοῖς, τίςδ' ἴστι ἀδελον. Ἦδη δὲ πάντων ἐν πᾶσιν κατιῶν πάντων πᾶσι θνητοῖσι· καὶ δι' γὰρ τὸ εὖρον βίον ἄλις, τὸ σώματα τέκνων ἐισήλθαι ἔστιν, τὸ ἐγνόντο χρηστοί· δι' εἰ οὗτος δαίμων κυρῆσαι, θάνατος προφέρειν σώματα τέκνων φροῦδος ἐς Ἀΐδαν. Πῶς οὖν λύει θιούς ἐπιβάλλειν θνητοῖσι, πρὸς ἔτι τοῖς ἄλλοις, τίςδ' ἀναροτάτην λύπην ἔτιεν παίδων;

TRANSLATION.

For those who have a sweet stock of children in their houses, I observe wasting away their whole time in care; first indeed as to how they shall rear them respectably, and next by what means they shall leave support to their offspring:—but still after all, whether they are toiling for profligates, or for a pious progeny, is a thing uncertain.

Now, however, I will mention one evil the greatest of all to all mankind: suppose then that they have found provision enough, and that the persons of their children have arrived at manhood, and that the children themselves have turned out good; yet (if that cursed-luck attend them) death, bearing-away the bodies of their progeny, fleets to the shades-below. How, therefore, is-it-profitable that the Gods heap upon mortals in addition even to other woes this most-bitter grief on account of children?

1096. κατατρυχομένους, acc. plur. mas. pres. part. mid. of κατατρέχω, I wear or rub down.

1100. ἐπὶ χρηστοῖς, for the good or virtuous, or rather, the useful.

1105. One reading of this verse is σώματά τ' ἐς ἔκην ἔλθαι τέκνον—another σώματ' ἐς ἔκην ἔλθαι τέκνον—a third σώματ' ἐς ἔκην ἔλθαι τέκνον. Of all these, if I may venture to give my opinion, the second

seems the best, and Porson's decidedly the next.

1106. ἐγίοντο, 3 plur. 2. aor. ind. m. of γίνομαι or γίνομαι, I become.

1107. δαίμων ὄντος, that demon, meaning "evil fate." The word δαίμων signifies either a good or an evil genius, an "angel of light or a goblin damned;" and from the context generally must be inferred which of the two is meant.

ΜΗ. Ξυλλάττομαι δι τούτῃ σοι κάγ' ἰόνου·	| - | - | - | - | - | - | - |
τίμῳ γὰρ αὐτῇ δῶρ', ἃ καλλιστίνεται	| - | - | - | - | - | - | - |
τῶν ἰὼν ἐν ἀνθρώποισι, οἷδ' ἰγὼ, πάλῳ,	| - | - | - | - | - | - | - |
λίπτον τι πύλων, καὶ στίφος χρυσήλατοι	945 | - | - | - | - | - | - | - |
παῖδας φέροντας. Ἄλλ' ὅσων τάχος χρίων	| - | - | - | - | - | - | - |
κόσμον κομίζουσιν δῶρο προσπέλων τινα.	| - | - | - | - | - | - | - |
Ἐυδαιμονίῃσι δ' ἔνυχ' ἐν, ἀλλὰ μυρία,	| - | - | - | - | - | - | - |
ἄνδρες τ' ἀρίστου σοῦ τυχούσ' ἰμμευίτου,	| - | - | - | - | - | - | - |
κεκτημένη τι κόσμον, ὃν ποθ' Ἥλιος	950 | - | - | - | - | - | - | - |
πατὴρ πατρός διδουσι ἐκγόνοις δις.	| - | - | - | - | - | - | - |
Λαζύσθῃ φέρας τάσδε, παῖδες, εἰς χεῖρας,	| - | - | - | - | - | - | - |
καὶ τῇ τυράνῳ μακαρία νύμφη δότι	| - | - | - | - | - | - | - |
φέροντας· οὗτοι δῶρα μίμκτα δέξεται.	| - | - | - | - | - | - | - |
ΙΑ. Τί δ', ὃ ματαία, τῶνδε οὖς κισοῖς χεῖρας;	955 | - | - | - | - | - | - | - |
Δοκεῖ σπανίζειν δῶμα βασιλείου πύλων;	| - | - | - | - | - | - | - |
Δοκεῖ δι χερσὺ; Σῦζε, μὴ δίδου, τάδε.	| - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Δι ἰγὼ καὶ ξυλλάττομαι σοι τούτῃ πόνου γὰρ τίμῳ γὰρ αὐτῇ παῖδας φέροντας δῶρα ἃ ἰγὼ εἶδα πῶλον καλλιστίνεται τῶν ἰὼν ἐν ἀνθρώποις, τὴν λίπτον πύλων, καὶ χρυσήλατον στίφον. Ἄλλα ὅσων τάχος χρίων τινα πρόσπελον κομίζουσιν κόσμον δῶρο. Δι ευδαιμονίῃσι οὖν ἐν, ἀλλὰ μύρια, τὴν τυχούσῃ σου ἀρίστου ἀνδρὸς ἰμμευίτου, τὴν κεκτημένην κόσμον, ὃν Ἥλιος, πατὴρ πατρός, δίδουσι πόντι εἰς ἐκγονοῖς. Λαζύσθῃ τάσδε φέρας, παῖδες, εἰς χεῖρας, καὶ φέροντας τῇ μακαρίᾳ τυράνῳ νύμφῃ, δότι δέξεται δῶρα οὗτοι μίμκτα. ΙΑ. Δι τί, ὦ ματαία, κίνας σὺς χεῖρας τῶνδε; Δόκεις βασιλεῖν δῶμα σπανίζειν πύλων; Δι χέρσιν, τίνας; Σῦζε τάδε, μὴ δίδου.

TRANSLATION.

MEDEA. And I too will assist you in this task:—for I will send to her the boys bearing presents which I know far surpass-in-beauty any-thing now among men—an exquisitely-fine robe, and a thorough-gold chaplet. [*Turning round, she addresses an Attendant.*] But as quickly as possible let one of my servants bring the attire forth.

For your bride shall be blessed, not in one way, but in divers—first, as possessing you, a most-excellent man, for her husband, and next as having-obtained the decorations which the Sun, the father of my father, grants on-a-former-occasion to his descendants. [*Here the presents are brought forward, and Medea places them in the hands of her Sons.*] Take these nuptial-gifts, my sons, into your hands, and conveying them to the happy royal bride, present-them-to her—she shall receive offerings not-indeed to be scorned.

JASON. But why, O silly woman, robbest thou thy hands of these? Dost thou think the royal palace is-in-lack of garments? Or of gold, thinkest thou? Keep these-ornaments—give them not away.

942. ξυλλάττομαι, 1. sing. 1. fut. mid. of ξυλλαμάνω, I aid or apprehend.

945. χρυσήλατον, ductily made of the finest gold; that is, of threads of gold, or of gold drawn into slender wire. What is called gold lace consists chiefly nowadays of silver wires gilt.

947. κόσμος has several meanings, but in its primary and, indeed, general acceptance it implies order, regularity, beauty, and decoration, like "mundus" of

the Latins. Hence it was adopted as an appropriate epithet for the world, and the orderly system of nature:—in the New Testament, however, it seems to mean the world without reference to its beauty—or rather it means the people of the world. For different significations of this word, see MATT. iv. 8. COL. ii. 20. GAL. iv. 3.

957. ἰδου, Att. for ἰδω, Ion. for ἰδω, 2. sing. pres. imp. mid. of ἰδωμι, I give.

ἔειπε γὰρ ἡμᾶς ἄξιοι λόγου τινός
 γυνὴ, προθήσει χερμάτων, σάφ' εἰδ' ἰγώ.
 ΜΗ. Μή μοι σύ' πείθῃσι δῦρα καὶ θεοὺς λόγος. 960
 Χρυσὸς δὲ κρείσσον μύριον λόγων βροτοῖς.
 Κείνης ὁ δαίμων· κείνα γὰρ αὖτις θίγεις
 νία τυράννιδ' τῶν δ' ἡμῶν παῖδων φύγας
 ψυχῆς ἀν' ἀλλαξαίμεθ', ἐν χρυσοῦ μένου.
 Ἄλλ', ὅ τίνε', ἐισελθόντι πλουσίους δόμους, 965
 κατὰς νίαν γυναικα, δισπότην τ' ἡμῶν,
 ἐκτείνετ', ἐξατείνεθι, μὴ φύγειν χθόνα.
 κόσμον διδόντις. Τοῦδε γὰρ μάλιστα διῶ,
 εἰς χεῖρ' ἱκίῃσι δῦρα δίξασθαι τάδε.
 Ἰθ' ὡς τάχιστα, μητρὶ δ', δι' ἱερῶν τυχεῖν, 970
 ἐυάγγυλοι γίνεσθι, πρέξαντις καλῶς.

ΧΟΡΟΣ.

Νῦν ἱλπίδες οὐκίτι μοι παῖδων ζῆας. [Στροφὴν α'.] | - - - υ || - - - υ || - - - υ | α'
 οὐκίτι· στείχουσι γὰρ εἰς φότον ἦδη. | - - - υ || - - - υ || - - - υ | β'

THE ORDER, AND ENGLISH ACCENTUATION.

Γὰρ εἶπε γὰρ ἡμᾶς ἄξιοι λόγου, προθήσει χερμάτων. ἰγώ οὐδ' αἶσα. ΜΗ. Μή σοι μοι
 λόγος δῦρα πείθῃσι καὶ θίγεις. Δι' ἡμῶν χείρας κρείσσον μύριον λόγων. Ὁ δαίμων κείνης θίγεις
 νία αὖτις κείνα· νία τυράννιδ' δι' φύγας τῶν ἡμῶν παῖδων ἀν' ἀλλαξαίμεθα ψυχῆς, ἐν χρυσοῦ
 μένου. Ἄλλα, ὅ τίνε', ἐισελθόντι πλουσίους δόμους, ἐκτείνετ', ἐξατείνεθι νίαν γυναικα πεί-
 τος, τι ἡμῶν δισπότην, διδόντις κόσμον, μὴ φύγειν χθόνα. Γὰρ δι' ἡμῶν τοῦδε αὖτις δι-
 ξάσθαι τάδε δῦρα εἰς χεῖρα. Ἰθ' ὡς τάχιστα, δι' ἱερῶν καλῶς γινέσθι ἐυάγγυλοι μητρὶ,
 ἐν ἱερῶν τύχειν. ΧΟ. Νῦν οὐκίτι μοι ἱλπίδες ζῆας παῖδων, οὐκίτι· γὰρ ἔδη στείχουσι εἰς φότον.

TRANSLATION.

For if my wife deems me of any value, she will prefer me to riches, I know well.

MEDEA. Do not you oppose me—the proverb-says, “Gifts can persuade the very Gods.” And to mortals, gold is more potent than a thousand arguments. Fortune is your bride’s—Providence is now augmenting her possessions—in youth she rules: but the banishment of my children would I buy off with my life, not with gold alone.

[Addressing her Boys.] Wherefore, O ye youngsters, having-entered the wealthy-mansion, supplicate, earnestly-entreat your father’s new consort and my mistress, presenting the fine-apparel, that ye leave not the kingdom.

But it is of the utmost consequence herein that she-herself receive the gifts into her own hand.

Go-then as fast as possible—and may ye (succeeding favourably) be the messengers-of-good to your mother, in what she desires to obtain. [Exeunt Children with the presents, and Jason follows them.]

CHORUS. [Sorrowfully.] Now I have no longer any-hopes of life for the children—no longer: for already they-are-going to destruction!

960. πάλιν ζῆας καὶ θεός, alluding to the well known saying in Plato, Δῶρα θεὸς οὐκ εἶδεν, δῶρ' ἀδίκους βασιλεύει. This proverb, probably, Ovid had in mind when he wrote “Munera, crede mihi, capiunt hominésque deósque.”

962. κείνης ὁ δαίμων, literally, the God

is her's, meaning “prosperity or fortune.”

965. ἐισελθόντι, nom. dual. nias. 3. aor. part. act. of ἵσταναι, I come into.

966. δισπότην τ' ἡμῶν, spoken ironically, but with counterfeited sincerity.

968. τοῦδε γὰρ μάλιστα δι', for of this it behoves the most.

Δίξεται νύμφα χρυσίῳ ἀνδρισμῶν,	- - - - -	γ'
δίξεται δύστανος ἄταν.	975 - - - - -	δ'
Καίθῃ δ' ἄμφι κέμα	- - - - -	ε'
θήσει τὸν Ἄϊδα κέσμον, ἄν-	- - - - -	ζ'
τά γ' ἐν χερσὶν λαβοῦσα.	- - - - -	ς'

Πίσσι χάρις, ἀμδρόσιός τ' αὐγὰ πέπλων, [Ἄντ. α'.]	- - - - -	α'
χρυσόειταιστον στίφανον περιθίσθαι.	980 - - - - -	β'
Νιγτίροις δ' ἤδη πέρα νυμφοκομήσι·	- - - - -	γ'
τοῖσι εἰς ἱερὸς πισιῖται,	- - - - -	δ'
καὶ μῆραι θανάτου	- - - - -	ε'
προσλήψεται δύστανος, ἄ-	- - - - -	ζ'
ται δ' οὐχ ὑπεκδραμῖται.	985 - - - - -	ς'

Σὺ δ', ὦ τάλας, ὦ κακόθυμψι,	[Στροφὴ β'.]	- - - - -	α'
κηδεμῶν τυράννω,	- - - - -	β'	
παῖσιν οὐ κατιδὼς	- - - - -	γ'	
ὀλίθριον βιοτὰν προδύεις,	- - - - -	δ'	
ἄλόχῃ τε σὺ στυγερὸν θάνατον.	990 - - - - -	ε'	
ἄδστανι, μοῖρας ὅσοι παροίχει.	- - - - -	ζ'	

THE ORDER, AND ENGLISH ACCENTUATION.

Νύμφα δίξεται χρυσίῳ ἀνδρισμῶν, δύστανος δίξεται ἄταν. Δε ἄμφι ξάνθῃ κέμα θήσει τὸν Ἄϊδα κέσμον, αὐτὰ γὰρ λαβοῦσα ἐν χερσίν. Χάρις τε ἀμδρόσιος αὐγὰ πέπλων, πῶσι περιθίσθαι χρυσόειταιστον στίφανον. Δε ἤδη νυμφοκομήσι πέρα νιγτίροις· εἰς τοῖσι ἱερὸς δύστανος πισιῖται, καὶ προσλήψεται μοῖρας θανάτου, δε οὐκ ὑπεκδραμῖται ἄταν. Δε σὺ, ὦ τάλας, ὦ κακόθυμψι, κηδεμῶν τυράννω, οὐ κατιδὼς πρὸς αὐτοῖς παῖσι βιοτὰν ὀλίθριον, τε στυγερὸν θάνατον σὺ ἄλόχῃ. Δυστάτη, ὅσοι μοῖρας παροίχει.

TRANSLATION.

The bride will accept of the golden wreaths—hapless will she accept perdition. And round her yellow hair will she place the baneful ornament—herself having taken it in her hands. The beauty and celestial glitter of the attire will induce her to put on the wrought-gold coronet. But already will she be arraying for the dead—into such a snare, ill-fated-woman, will she fall, and prepare for-herself the consummation of death:—nor shall she escape the peril.

And thou, O miserable-man, O thou wicked-husband, the kinsman of princes, for-want-of prudence thou art providing for thy children a life doomed-to-destruction, and a dreadful exit for thy bride. [With tears.] O wretched-man, what a state art thou on the verge of!

978. ἀντὰ γ' ἐν χερσίν, is not a reading any where found, as far as I am aware, but an improvement by Porson from conjecture; and which he confesses to have changed from ἀντὰ ταῖς χερσίν.

980. χρυσόειταιστον, made of gold: περιθίσθαι, to place around.

984. προσλήψεται, 3. sing. 1. fut. ind. mid. of προσλαμβάνω, I moreover receive.

988. οὐ κατιδὼς, unknowingly, not discerningly, not being circumspect

989. ὀλίθριον βιοτὰν, a pernicious life, a life doomed to destruction.

990. στυγερὸν θάνατον, a grievous death.

991. μοῖρας ὅσοι παροίχει.] The meaning of these three words is certainly not clear: for the sense may be, that Jason little dreams of the dreadful calamities at hand—or it may be, that he is much altered from the man he was—or lastly, that he is actually falling from great hopes into an abyss of misery.

Μεταστίνομαι δι' οὐδ' ἄλγος,	[Ἀτιστρὸφ' β'.]	| - | - | - | - | - | - | -	α'
δ' ἄλαινα παῖδων		| - | - | - | - | - | -	β'
μᾶτις, ἃ φοιῶσαι		| - | - | - | - | - | -	γ'
σὰ τέκνα, νυμφίδιον ἱκεῖν	995	| - | - | - | - | - | -	δ'
λίχισιν, ἃ σοι προλιπὼν ἀνέμω		| - | - | - | - | - | -	ε'
ἄλλα ξυνικεῖ πρὸς ξυνόν.		| - | - | - | - | - | -	ζ'

ΠΑΙΔΑΓΩΓΟΣ.

Δίωκον', ἀφίπται παῖδες ἰδίῃ σοι φυγῇ,		| - | - | - | - | - | -	
καὶ δῶρα νύμφῃ βασιλῆς ἀσμένῃ χερσὶν		| - | - | - | - | - | -	
ἰδέεσθαι· ἰερέη δὲ τέκεσθαι τέκνους.	1000	| - | - | - | - | - | -	
ΜΗ. Ἐδ.		| - | - | - | - | - | -	
ΠΑΙ. Τί συγχυθεῖς ἥτοκας, ἦν' ἰερέη;		| - | - | - | - | - | -	
ΜΗ. Ἀδ.		| - | - | - | - | - | -	
ΠΑΙ. Τὰ δ' ἐν ξυνῷ τοῖσι ἐξηγούμενοι.		| - | - | - | - | - | -	
ΜΗ. Ἀδ' αὖτ' ἀνθις. Π. Μῶν τι ἀγγέλλων, τύχῃ;		| - | - | - | - | - | -	
οὐκ εἶδα, δέξας δ' ἰσφάλην ἱναγγίλου;	1006	| - | - | - | - | - | -	
ΜΗ. Ἡγγίλας δ' ἡγγίλας· ἐν σὲ μέφομαι.		| - | - | - | - | - | -	
ΠΑΙ. Τί δὲ κατὰ φρεσὶν ἔμμε, καὶ δακρυρροεῖς;		| - | - | - | - | - | -	
ΜΗ. Πολλὰ μ' ἀνάγκη, πρὸς ταῦτα γὰρ θεοὶ,		| - | - | - | - | - | -	

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' μεταστίνομαι σοι ἄλγος, ὡς ἄλαινα μέτις παῖδων, ἃ φοιῶσαι σοι τέκνα, ἵκεται νυμφίδιον λίχισιν, ἃ πρὸς προλιπὼν ἀνέμω σοι ξυνικεῖ ἄλλα ξυνόν. ΠΑΙ. Δίωκον, ἰδίῃ παῖδων σοι ἀφίπται φύγῃ, καὶ βασιλῆς νύμφῃ ἰδέεσθαι δῶρα ἀσμένῃ χερσὶν διὰ τοῦ ἐκείνου ἐκείνου τέκνους. ΜΗ. Ἐδ. ΠΑΙ. Τί ἰσφάλην συγχυθεῖς, ἦν' ἰερέη; ΜΗ. Αἰ αἰ. ΠΑΙ. Τὰ δ' ἐν ξυνῷ τοῖσι ἐξηγούμενοι. ΜΗ. Αἰ αἰ μέλας αἰθις. ΠΑΙ. Μὴ ἀγγέλλων τίνα τύχην οὐκ εἶδα, διὰ ἰσφάλην δέξας ἱναγγίλου; ΜΗ. Ἡγγίλας ὡς ἡγγίλας· ἐν σὲ μέφομαι σε. ΠΑΙ. Τί δὲ κατὰ φρεσὶν ἔμμε, καὶ δακρυρροεῖς; ΜΗ. Πολλὰ ἀνάγκη μοι, πρὸς ταῦτα θεοὶ,

TRANSLATION.

But I deplore thy affliction, O unfortunate mother of these children, who wilt murder thy own sons for the sake of a nuptial bed, because thy husband (having abandoned it in defiance of thee) is living with another wife.

TUTOR. [Entering with *Médeas* two little Sons.] Madam, these your sons are reprieved from banishment, for the royal bride received the presents graciously into her hands; and hence there is peace for your children. MEDEA. Let there. TUTOR. Why stand you confused, seeing you are successful? MEDEA. Alas! Alas! TUTOR. This behaviour is not consistent with the news I have reported. MEDEA. Woes me! woes me greatly! again.

TUTOR. Have I been bringing any bad-tidings I know not of, and am I deceived in my opinion of being the messenger-of-good? MEDEA. Thou hast related what thou hast related: I blame thee not. TUTOR. Why pray, are you dejected as to your eye, and shedding tears? MEDEA. Strong necessity urges me, old man: for these things the Gods,

996. ἃ σοι προλιπὼν ἀνέμω, which he having deserted unlawfully to thee—

998. ἀφίπται, 3. plur. pres. ind. pass. of ἀφίμαι, I remit or dismiss.

1002. Here followed two lines, duplicates of verses 919 and 920, but which Porson justly styles "mūtē repetiti."

1007. ἡγγίλας, 2. sing. 1. aor. indie. act. of ἀγγέλλω, I announce.

1009. Porson says that Brunck rightly defended πολλὰ μ' ἀνάγκη, against Valckenauer, Phœnix, 1688. Yet to πολλὰ γ' ἀνάγκη, or πολλὰ γ' ἀνάγκη, no objection whatever could be made.

αὐτὰ κακῶς φρονεῖς' ἐμπατήσάμην.	1010	| - | - | - | - | - | - | - |
ΠΑΙ. Θάρσει' κάτω τοι καὶ σὺ πρὸς τέκνων ἔτι.		| - | - | - | - | - | - | - |
ΜΗ. Ἄλλους κατὰξω πρὸσθι ἢ τάλαι' ἰγῶ.		| - | - | - | - | - | - | - |
ΠΑΙ. Ὅσσοι μὲν σὺ σὺν ἀπιζύγῃς τέκνων		| - | - | - | - | - | - | - |
κούφως φέρουι χρεὶ θνητῶν ὅτα συμφορὰς.		| - | - | - | - | - | - | - |
ΜΗ. Δράσω τάδ'· ἀλλὰ βαίῃ δωματίων ἴσω,	1015	| - | - | - | - | - | - | - |
καὶ παῖσι πόρσιν' οἷα χρεὶ καθ' ἡμέραν.		| - | - | - | - | - | - | - |
᾽Ω τέκνα, τέκνα, σφῶν μὲν ἔστι δὴ πόλις,		| - | - | - | - | - | - | - |
καὶ δῶμ', ἐν ᾧ, λιπόντις ἀθλῖαι ἱμέλ,		| - | - | - | - | - | - | - |
δικήσιν' αἰεὶ, μητρὸς ἰστισημένοι'		| - | - | - | - | - | - | - |
ἰγῶ δ' ἐς ἄλλην γαῖαν ἱῆμι δὴ φυγὰς,	1020	| - | - | - | - | - | - | - |
περὶ σφῶν διανοῦμαι, κἀπιδεῖν ἰνδαίμονας,		| - | - | - | - | - | - | - |
περὶ λίκτρα καὶ γυναιῖκα καὶ γαμηλίους		| - | - | - | - | - | - | - |
ἱνὰς ἀγῆλαι, λαμπάδας τ' ἀνισχυθῆναι.		| - | - | - | - | - | - | - |
᾽Ω δυστάλαινα τῆς ἡμῆς ἀνθάδας.		| - | - | - | - | - | - | - |
Ἄλλως ἄρ' ὑμᾶς, ᾧ τίκει', ἐξεθρεψάμην,	1025	| - | - | - | - | - | - | - |
ἄλλως δ' ἐμὸς χθονι, καὶ κατεξείδην πόνοισ,		| - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

καὶ ἴσω φρονεῖσα κακῶς ἐμπατήσασμαι. ΠΑΙ. Θάρσει' καὶ τὸ σὺ κάτω ἔτι πρὸς τέκνων. ΜΗ. Πρὸσθι ἴσω ἢ τάλαινα κατὰξω ἄλλους. ΠΑΙ. Σὺ οὔτω μὲν ἀπιζύγῃς σὺν τέκνων' χρεὶ ὅτα θνητῶν φέρουι σύμφορας κούφως. ΜΗ. Δράσω τάδε· ἄλλα βαίῃ ἴσω δωματίων, καὶ πόρσιν παῖσι ὅα χρεὶ κατὰ ἡμέραν. ὦ τέκνα, τέκνα, σφῶν δὲ μὲν ἔστι πόλις, καὶ δῶμα, ἐν ᾧ, λιπόντις ἱμέλ ἀθλῖαι, δικήσιν' αἰεὶ, ἐστισημένοι μητρός' δι' ἴσω δὲ αἰμὶ φύγας ἐς ἄλλην γαῖαν, πρὸς πᾶσθαι σφῶν, καὶ ἰπιδεῖν ἰνδαίμονας, περὶ ἀγῆλαι λίκτρα καὶ γυναιῖκα καὶ γαμηλίους ἱνὰς, τὴν ἀνισχυθῆναι λαμπάδας. ὦ δυστάλαινα τῆς ἡμῆς ἀνθάδας. Ἄλλως ἄρα, ὦ τέκνα, ἐξεθρεψάμην ὑμᾶς, δι' ἄλλως ἐμὸς χθονι, καὶ κατεξείδην πόνοισ,

TRANSLATION.

and I, deliberating ill, have brought-about. Tutor. Be of courage: for no-doubt you will return yet through-the-interest of the boys. Mē-DEA. Before-that-event I wretched shall have launched others! Tutor. You are by-no-means the-only-person separated from your children: it behoves one-as-being mortal to bear disappointments with-meekness. MēDEA. I will do so:—but go thou into the palace, and prepare for the youths whatever is requisite for the day. [*Exit Tutor.*]

Oh! children! children! you-two have, for certain, a city and a mansion, in which, having deserted me forlorn, ye shall dwell for ever, destitute of a mother: for I must indeed go forth an exile into another land, before having-delight in yon-twain, and seeing you flourish—before adorning your nuptials, and your wife, and your bridal beds, and holding up the lighted-torches. [*Mournfully.*] Oh! vastly-to-be-pitied for my unruly temper! To-no-purpose then, O children, have I brought you up, and to-no-purpose toiled and been wasted with cares,

1011. κάτω, 2. sing. pres. ind. act. of κάτωμι, I return; a compound of κατὰ and ἱμι, ἔω. The present tense of ἱμι and its compounds, has very frequently a future signification, as was mentioned in the note at verse 791.

1012. κατὰξω, 1. sing. 1. fut. ind. act. of κατέγω, deduco. This expression is ambiguous, as κατέγω has several mean-

ings, although its more frequent interpretation is with reference to ships coming into port. See ACTS, xxvii. 2, 3.

1022. In Beck we find γυναιῖκας, which the metre will not admit.

1023. λαμπάδας τ' ἀνισχυθῆναι.] It was customary for mothers to bear lighted torches at the marriage of their children. See Ipu. AUL. 373.

Καί τοι τί πάσχω; βούλομαι γέλωτ' ἔφλειν, 1015	| - - | - - | - - | - - |
ἰχθερὸς μεθίῃσα τοὺς ἱμοὺς ἀζημίους;	| - - | - - | - - | - - |
Τολμήτιον τάδ'· ἀλλὰ τῆς ἡμῆς κήκης,	| - - | - - | - - | - - |
τὸ καὶ πρῆσθαι μάλθακός λόγους φρενί.	| - - | - - | - - | - - |
Χωρεῖτε, παῖδες, εἰς δόμους· ὅτῃ δὲ μὴ	| - - | - - | - - | - - |
δίμῃς παρῆναι τοῖς ἱμοῖσι δύμασιν, 1050	| - - | - - | - - | - - |
αὐτῇ μελήσει. Χεῖρα δ' οὐ διαφθιρῶ.	| - - | - - | - - | - - |
'Α, ᾧ. Μὴ δῖτα, θυμὲν, μὴ σὺγ' ἐργάσῃ τάδε.	| - - | - - | - - | - - |
'Εσσω αὐτοὺς, ᾧ τάλας· φῖσαι τίκων·	| - - | - - | - - | - - |
ἰκίῃ μεθ' ἡμῶν ζῶντες εὐφρανοῦσίν σε.	| - - | - - | - - | - - |
Μὰ τοὺς παρ' Ἀΐδην νεγτέρους ἀλάστορας, 1055	| - - | - - | - - | - - |
οὔτοι ποτ' ἴσται τοῦθ', ὅπως ἰχθεροῖς ἐγὼ	| - - | - - | - - | - - |
παῖδας παρήσω τοὺς ἱμοὺς καθύβρισαι.	| - - | - - | - - | - - |
Πάντως σφ' αἰάγῃ κατθανεῖν· ἰκίῃ δὲ χεῖρ,	| - - | - - | - - | - - |
ἡμῖς κτενοῦμαι, ὅσπερ ἐξιφύσασιν.	| - - | - - | - - | - - |
Πάντως πικρῶται ταῦτα, κούκ ἐκφύζεται. 1060	| - - | - - | - - | - - |

THE ORDER, AND ENGLISH ACCENTUATION.

Καὶ τοι τί πάσχω; βούλομαι ἔφλειν γέλωτα, μεθίῃσα τοὺς ἱμούς ἰχθεροὺς ἀζημίους; Τάδε τολμήτιον· ἀλλὰ το καὶ πρῆσθαι μάλθακός λόγους φρενί, τῆς ἡμῆς κήκης. Χωρεῖτε, παῖδες, εἰς δόμους· δι ὅτῃ μὴ δίμῃς παρῆναι τοῖς ἱμοῖσι δύμασι, μελήσει αὐτῇ. Δε οὐ διάφθῃμι χεῖρα. Α, ᾧ. Μὴ δῖτα, θυμὲν, μὴ τάδε σὺγ' ἐργάσῃ. Ἐσσω αὐτοὺς, ᾧ τάλας· φέσαι τίκων· ζῶντες ἰκίῃ μετὰ ἡμῶν εὐφρανοῦσίν σε. Μὰ τοὺς νεγτέρους ἀλάστορας παρ' Ἀΐδην, οὔτοι ποτ' ἴσται τοῦτο, ὅπως ἐγὼ παρήσω τοὺς ἱμούς παῖδας καθύβρισαι ἰχθεροῖς. Πάντως αἰάγῃ κατθανεῖν, ἰκίῃ δὲ χεῖρ, ἡμῖς, ὅσπερ ἐξιφύσασιν, κτενοῦμαι. Ταῦτα πάντως πικρῶται, καὶ οὐκ ἐκφύζεται.

TRANSLATION.

[*Ruminating.*] And yet what I suffer? Do I wish to incur ridicule, by leaving my enemies unpunished? The deed must be dared:—for the thus-bringing-forward tender thoughts in my mind is the effect of my cowardice. [*To the Children.*] Go, my boys, into the palace. [*To Herself.*] But to him who is not permitted to be present at my sacrifice, will it be of self-concern. [*Hesitatingly.*] No, I will not stain my hand. [*To her own Soul.*] Alas! Alas! Never surely, my soul, never this wilt thou perpetrate! Leave those unheeded, O wretch:—spare thy sons: living yonder with us they will delight thee. [*Aside.*] No by the infernal horrors that-are-with Pluto, never shall this be, that I suffer my boys to be insulted by foes.

By-all-means must they die—and since they must, we, who brought-them-into-the-world, will slay them. This is fully determined-by-fate, and shall not be annulled.

1051. *αὐτῇ μελήσει*, *it will be of care to himself*: μελήσει, 3. sing. 1. fut. ind. act. of μέλει, *cāre est*. Here Medea's mind is in a conflict between reason and passion. Ovid has delineated a similar wavering in his *Metamorphoses*, as follows: Incipit; et dubitat; scribit—damnāt—que tabellās:

Et nōtat—et dēlet: mūtāt: culpātque, probātque.

1055. *Hādēs or Plātō* was king of hell, and the God of death and funerals. No

temples were raised to his honour, because he was hard-hearted and inexorable. Entirely black victims, and especially bulls, were the only sacrifices offered to him.

1057. *παρήσω*, 1. sing. 1. fut. ind. of παρίσμι, *omīto vel permīto*.

1059. Both Lascar and Brunck have κτενοῦμαι γ'. But γ' seems redundant.

1060. *πικρῶται*, by *syncopē* for πικρόταται, 3. sing. perf. ind. pass. of πικρῶμαι, I am destined by fate.

Καὶ δὲ τ' ἐπὶ κρατὶ στίφανος, ἐν πεπλοῖσι τε
 τύμφη τύραννος ἔλλεται· σάφ' οἶδ' ἰγώ.
 Ἄλλ', ἔϊμι γὰρ δὴ τλημοιστάτην ἔδην,
 καὶ τοῦδε πέμψω τλημοιστήρα· ἔτι,
 παῖδας προσοικτιῦν βούλομαι. Δότ', ὃ τίνα, 1065
 δότ' ἀσπασσάσθαι μητρὶ διζίαν χεῖρα.
 Ὡ φίλτάτη χεῖρ, φίλτατον δέ μοι κέρα,
 καὶ σχῆμα, καὶ πρόσσωπον ἰσχυρὸν τέκνον,
 ἰουδαιμοῦτόν· ἄλλ' ἔπειτ' τὰ δ' ἰθάδε
 πατέρη ἀφείλετ'. Ὡ γλυκίᾳ προσβολῇ, 1070
 ὃ μαλθακὸς χρῶς, πνιγμὲ δ' ἥδιστον τέκνον.
 Χωρεῖτε, χωρεῖτε· ἔπειτ' ἔμμι πρόσκλησιν
 οἷα τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.
 Καὶ μαίνεσθαι μὲν, οἷα δὲσθ' ἄλλω κακῷ·
 θυμὸς δὲ κρείσσει τῶν ἱμῶν βουλευμάτων, 1075
 ὅσπερ μεγίστην αἰτίας κακῶν βροτοῖς.

THE ORDER, AND ENGLISH ACCENTUATION.

Δι καὶ στίφανος ἐπὶ κρατὶ, ἐν τυράνῳ τύμφη ἔλλεται ἐν πεπλοῖσι· ἰγώ οἶδα σάφα. Ἄλλα, γὰρ δὲ ἔϊμι τλημοιστάτην ἔδην, καὶ πέμψω τοῦδε ἔτι τλημοιστήρα, βούλομαι προσοικτιῶν παῖδας. Δότ', ὃ τίνα, δότ' ἐξίαν χεῖρα μήτρῃ ἀσπασσάσθαι. Ὡ φίλτατη χεῖρ, δὲ κέρα φίλτατον μοι, καὶ σχῆμα, καὶ εὐχρὸς πρόσσωπον τέκνον, ἰουδαιμοῦτόν· ἄλλα ἔπειτ' δὲ τὰ ἰθάδε πᾶταρ ἀφείλετο. Ὡ γλυκίᾳ πρόσβλη, ὃ μαλθακὸς χρῶς, ἐν ἡδίστῳ πνιγμῷ τέκνον. Χωρεῖτε, χωρεῖτε· ἔπειτ' ἔμμι οἷα τὴν πρόσκλησιν ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς. Καὶ μὴν μαίνεσθαι οἷα κακῷ ἄλλῳ δὲσθ'· δὲ θυμὸς κρείσσει τῶν ἱμῶν βουλευμάτων, ὅσπερ αἰτίας μεγίστην κακῶν βροτοῖς.

TRANSLATION.

Already, however, is the chaplet on her head, and the royal bride is perishing in the robes—I know it well.

But (for I am now going a most dismal road, and shall send these by a still more dismal) I wish to accost my boys.

[To the Youths.] Give me, O children, give your right hand to your mother to kiss. [Embracing the Children.] O dearest hand, and head most dear to me, and thou form, and noble countenance of my sons, blessed be ye—[Pointing downwards, with sobs.] but yonder: for all-comfort here your father has taken-away. [Weeps.]

Oh! the sweet-embrace! Oh! the soft skin, and most fragrant breath of my children! [Overcome.] Go, go—no longer am I able to look upon you, but am subdued by distress. [Exeunt Children.]

[Recovering.] And yet I know what villainous-deeds I am-about to perpetrate: [Sorrowfully.] but my rage is master of my reason—which is the cause of the greatest calamities to mortals.

1066. ἀσπασσάσθαι, 1. aor. inf. mid. of ἀσπάζομαι, I fondle or kiss.

1069. ἄλλ' ἔπειτ', but there, that is, in the gloomy realm of Pluto. τὰ δ' ἰθάδε, for the things here, meaning "the enjoyments and pleasures of this life."

1070. ἀφείλετο, 3. sing. 2. aor. ind. mid. of ἀφαιρῶ, I take away.

1073. Whenever the adjective ἥδιος is followed by τε and an infinitive mood, it has the same meaning as *quædam* or *placuum*

of the Latins, or *δύναμις* of the Greeks.

1075. Literally, but my mind is stronger than my counsels, that is, *Vide meliora, probòque—deteriora sequor*. See Ovid's *Metamorphoses*, vii. 20.

1076. All the real evils in life, public and private, arise from the dethronement of reason by unruly passions, and the disfigurement of her divine form by hellish prejudices and superstition. *Vincit animos, quæ cætera vincit*.

ΧΟΡΟΣ.

Γαλλᾶκις ἦδη διὰ λεπτοτέρων
 μύθων ἴμελον, καὶ πρὸς ἀμίλλας
 ἦλθον μίζους, ἢ χρὲς γυνᾶς
 θῆλον ἱευνῶν· ἀλλὰ γὰρ ἔστι
 μοῦσα καὶ ἡμῖν, ἢ προσομιλῇ
 σοφίας ἔνικεν· πάσαισι μὲν δὲ
 παῦροι γὰρ δὴ γίνεσθαι, ἐν πολλαῖς
 ἰύροις ἂν ἴσως
 οὐκ ἀπόμουςαι τὸ γυναικῶν.
 Καὶ φημι βροτῶν, οἷτινός ἐστι
 πάντων ἄπειροι, μὲν ἰφύττεσθαι
 παῖδας, περιφέρειν ἰς ἰσυχίας
 τῶν γυναικῶν·
 οἱ μὲν γ' ἄτιμοι, δι' ἀπειροσύνας
 ἰθ' ἠδὲ βροτοῖς, ἰπ' ἀνάρκῳ
 παῖδες τελεθουσ', οὐχ' ἰσυχίαι,
 πολλῶν μύχθων ἀτίχονται.

1080 | - u u | - - | u u | -
 | - | u u | - u u | - -
 | - | - | - | u u | -
 1080 | - u u | - - | u u | - -
 | - u u | - - | u u | - -
 | u u | - u u | - | u u | -
 | - | - | - | u u | - -
 | - | u u | -
 1085 | - u u | - - | u u | - *
 | - | u u | - u u | - -
 | - u u | - - | u u | - -
 | - | u u | - - | u u | -
 | - | u u | -
 1090 | - | u u | - u u | - u u | -
 | - | u u | - u u | - -
 | - | u u | - u u | - -
 | - | - | - | u u | - u

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πόλλαικις ἦδη ἴμελον διὰ λεπτοτέρων μύθων, καὶ ἦλθον πρὸς μίζους ἀμίλλας, ἢ χρεὶς γυναικῶν ἐκείνων· ἀλλὰ γὰρ καὶ ἡμῶν ἔστι μοῦσα, ἢ ἔνικεν σοφίας προσομιλῇ· οὐ μὲν πάσαισι γὰρ ἴσως δύνανται εἰς πόλλαις γυναικῶν οὐ παῦροι γίνεσθαι ἀπειροσύνας. Καὶ φημι βροτῶν, οἷτινός ἐστι πάντων ἄπειροι, μὲν ἰφύττεσθαι παῖδας, περιφέρειν εἰς ἰσυχίας τῶν γυναικῶν· οἱ μὲν γὰρ ἄτιμοι, ἀπειροσύνας διὰ ἀπειροσύνας οἷτις παῖδες τελεθόσθαι ἠδὲ βροτοῖς, οἷτις ἀνάρκῳ, οὐχ' ἰσυχίαι.

TRANSLATION.

CHORUS. Many-times before-now have I gone through more subtile arguments, and come to greater wranglings, than it suits the fair sex to hold; and yet with us dwells a muse, who for wisdom's sake confabulates:—not so with all—for it is likely indeed you would find among many women but a scanty number gifted-with music.

Now I say that of mortals, those who are altogether chaste, and have never begotten children, exceed in happiness those who have: for certainly they that are childless, are exempt from many troubles through an inexperience whether offspring be a joy to mortals, or a sorrow—never having-had any.

1079. Brunck edited *μίζους ἔλθον*.

1081. *προσομιλῇ*, 3. sing. pres. ind. act. of *προσομιλεῖν*, *conversor*, *I converse*.

1082. *σοφίας ἔνικεν*, for the sake of wisdom, i. e. of teaching wisdom.

1083. This verse, in several editions, is given as follows: *παῦροι δὲ γίνεσθαι ἐν πολλαῖς*, which is undoubtedly spurious, since the last syllable is not a spondee but a trochee: some, however, remove this difficulty by inserting γ' at the end of the line. Others have read *παῦροι δὲ γίνεσθαι ἐν πολλαῖς*, which is faulty in the second foot: but Musgrave, to remedy this, offered *πῶς* for *δὲ*, very correct indeed in as far as the metre is concerned.

ned. Porson for various (not unplan-able) reasons changed *πῶς* to *γὰρ*.

1089. *τῶν γυναικῶν*, gen. plur. 1. aor. part. ind. of *γενέμαι*, poetically for *γενέμαι* or rather *γενέμαι*. The first aorist middle of this verb, *γενέμην*, is very often used in the active sense, *γενέμην*, *I have begotten*, or *brought-forth*.

1090. Many MSS. have *ἡμῶν ἄνθρωποι*.

1092. *τελεθόσθαι*, Dörrie for *τελεθόντι*, 3. plur. pres. ind. act. of *τελεθεῖν*, *I become*. *Τυχόντι*, nom. plur. masc. 2. aor. part. of *τυγχάνω*, *I obtain*. The whole of this choral ode is anapestic metre, consisting chiefly of dimeters, but containing a few monometers and pæoniacs.

[illegible]

1107. *daquon* ὄνρας, *that demon*, meaning "*cruel fate*." The word *daquon* signifies either a good or an evil genius, an "angel of light or a goblin damned:" and from the context generally must be inferred which of the two is meant.

ΜΗ. Ξυλλήφομαι δι τοῦδ' σοι κἀγὼ πόνου·	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
τίμῳ γὰρ αὐτῇ δῶξ', ἃ καλλιστινύται	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
ταῖς ἰνὶ ἐν ἀνθρώποισι, οἷδ' ἐγὼ, πολλὰ,	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
λεπτὸν τι πῖπλον, καὶ στίφος χρυσόλατον	945 | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
παῖδας φέροντας. Ἄλλ' ὅσων τάχος χρίων	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
κόσμοι κομίζειν δῶρο προσπέλναι τιτά.	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
Ἐυδαιμονήσῃ δ' ὄνυχ' ἱν, ἀλλὰ μυρία,	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
ἀνδρὸς τ' ἀρίστου σοῦ τυχοῦς' ὁμινύτου,	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
κεκτημένη τι κόσμοι, δι ποθ' Ἥλιος	950 | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
πατὴρ πατρός διδουσι ἐκγόνοισιν οἷς.	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
Λαζύσθι φέρας τάσδε, παῖδες, ἱς χίρας,	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
καὶ τῇ τυράνῃ μακαρία ὕμῃ δότι	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
φέροντες· οὗτοι δῶρα μίμκτα δίξεται.	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
ΙΑ. Τί δ', ὃ ματαία, τῶνδε σὰς κιοῖς χίρας;	955 | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
Δοκεῖ σπανίζειν δῶμα βασιλαιοι πῖπλον;	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
Δοκεῖ δι χρυσῷ; Σῶξ, μὴ δίδου, τάδε.	| - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Δι ἐγὼ καὶ ξυλλήφομαι σοι ταῦδε πῖπλον γὰρ τίμῳ αὐτῇ παῖδας φέροντας δῶρα ἃ ἐγὼ οἶδα πῶς καλλιστινύται ταις ἰνὶ ἐν ἀνθρώποις, τι λεπτὸν πῖπλον, καὶ χρυσόλατον στίφος. Ἀλλὰ ὅσων τάχος χρίων τινα πρόσπελναι κομίζειν κόσμον δῶρο. Δι ευδαιμονήσῃ σπ ἱν, ἀλλὰ μύρια, τι τυχοῦσα σου ἀρίστου ἀνδρὸς ὁμινύτου, τι κεκτημένη κόσμον, δι' Ἥλιος, πατὴρ πατρός, διδούσι οἷς ἐκγόνοισι. Λαζύσθι τάσδε φέρας, παῖδες, ἱς χίρας, καὶ φέροντες τῇ μακάρῃ τυράνῃ ὕμῃ, δότι δίξεται δῶρα οὗτοι μίμκτα. ΙΑ. Δι τι, ὦ ματαία, κίνας σὰς χίρας τῶνδε; Δίνας βασιλαιοὶ δῶμα σπανίζειν πῖπλον; Δι χρυσῷ, δίνης; Σῶξ τάδε, μὴ δίδου.

TRANSLATION.

MEDEA. And I too will assist you in this task:—for I will send to her the boys bearing presents which I know far surpass-in-beauty any-thing now among men—an exquisitely-fine robe, and a thorough-gold chaplet. [Turning round, she addresses an Attendant.] But as quickly as possible let one of my servants bring the attire forth.

For your bride shall be blessed, not in one way, but in divers—first, as possessing you, a most-excellent man, for her husband, and next as having-obtained the decorations which the Sun, the father of my father, grants on-a-former-occasion to his descendants. [Here the presents are brought forward, and Medea places them in the hands of her Sons.] Take these nuptial-gifts, my sons, into your hands, and conveying them to the happy royal bride, present-them-to her—she shall receive offerings not-indeed to be scorned.

JASON. But why, O silly woman, robbest thou thy hands of these? Dost thou think the royal palace is-in-lack of garments? Or of gold, thinkest thou? Keep these-ornaments—give them not away.

942. ξυλλήφομαι, 1. sing. 1. fut. mid. of ξυλλαμῶμαι, I aid or apprehend.

945. χρυσόλατον, ductily made of the finest gold; that is, of threads of gold, or of gold drawn into slender wire. What is called gold lace consists chiefly nowadays of silver wires gilt.

947. κόσμος has several meanings, but in its primary and, indeed, general acceptance it implies order, regularity, beauty, and decoration, like "mundus" of

the Latins. Hence it was adopted as an appropriate epithet for the world, and the orderly system of nature—in the New Testament, however, it seems to mean the world without reference to its beauty—or rather it means the people of the world. For different significations of this word, see MATT. iv. 8. COLLOSS. ii. 20. GAL. iv. 3.

957. δίνω, Att. for δίδω, Ion. for δίδω, 2. sing. pres. imp. mid. of δίδωμι, I give.

Δίξεται νύμφα χρυσίῳ ἀνδρισμῶν,
 δίξεται δύστατος ἄταν. 975
 Παρθὴ δ' ἄμφι κέμα
 θήσει τὸν Ἄϊδα κόσμον, ἄν-
 τὰ γ' ἐν χερσὶν λαβοῦσα.

Πίσσι χάρις, ἀμδρόσιός τ' αὐγὰ πέπλων, [Ἄντ. α'.]
 χρυσιότιυκτο στίφανοι περιθίσθαι. 980
 Νεγτίροις δ' ἦδη πάρα νυμφοκομήσι·
 τοῖσι ἱς ἱερὸς πισιῖται,
 καὶ μῆραν θανάτου
 προσλήψεται δύστατος, ἄ-
 ται δ' οὐχ ὑπεκδραμῖται. 985

Σὺ δ', ὦ τάλας, ὦ πακόνημφι, [Στροφὴ β'.]
 κηδεμὼν τυράννων,
 πασι δὲ κατιυδὸς
 ἐλίδριον βιωτὴν προ-
 ἄλῃχ τε σὺ στυγερὸν θάνατον. 990
 ἄδσται, μοίρας ὅσοι παροίχει.

THE ORDER, AND ENGLISH ACCENTUATION.

Νύμφα δίξεται χρυσίῳ ἀνδρισμῶν, δύστατος δίξεται ἄταν. Δε ἄμφι ξάνθῃ κέμα θήσει τὸν Ἄϊδα κόσμον, αὐτὰ γὰρ λαβοῦσα ἐν χερσὶν. Χάρις τε ἀμδρόσιος αὐγὰ πέπλων, πῶς περιθίσθαι χρυσιότιυκτο στίφανοι. Δε ἦδη νυμφοκομήσι πάρα νεγτίροις ἐς τὴν ἱερὴν δύστατος πισιῖται, καὶ προσλήψεται μοίρας θανάτου, δε οὐκ ὑπεκδραμῖται ἄταν. Δε σὺ, ὦ τάλας, ὦ πακόνημφι, κηδεμὼν τυράννων, ὦ κατιυδὸς πρίστους παῖσι βιωτὴν ἐλίδριον, τε στυγερὸν θάνατον σὺ ἀλῃχ. Δυστάτης, ὅσοι μοίρας παροίχει.

TRANSLATION.

The bride will accept of the golden wreaths—hapless will she accept perdition. And round her yellow hair will she place the baneful ornament—herself having taken it in her hands. The beauty and celestial glitter of the attire will induce her to put on the wrought-gold coronet. But already will she be arraying for the dead—into such a snare, ill-fated woman, will she fall, and prepare for-herself the consummation of death:—nor shall she escape the peril.

And thou, O miserable-man, O thou wicked-husband, the kinsman of princes, for-want-of prudence thou art providing for thy children a life doomed-to-destruction, and a dreadful exit for thy bride. [With tears.] O wretched-man, what a state art thou on the verge of!

978. ἀντὰ γ' ἐν χερσὶν, is not a reading any where found, as far as I am aware, but an improvement by Porson from conjecture; and which he confesses to have changed from ἀντὰ τὰν χερσῶν.

980. χρυσιότιυκτο, made of gold: περιθίσθαι, to place around.

984. προσλήψεται, 3. sing. 1. fut. ind. mid. of προσλαμβάνω, I moreover receive.

988. ἐν κατιυδὸς, unknowingly, not discerningly, not being circumspect

989. ἐλίδριον βιωτὴν, a pernicious life, a life doomed to destruction.

990. στυγερὸν θάνατον, a grievous death.

991. μοίρας ὅσοι παροίχει. The meaning of these three words is certainly not clear: for the sense may be, that Jason little dreams of the dreadful calamities at hand—or it may be, that he is much altered from the man he was—or lastly, that he is actually falling from great hopes into an abyss of misery.

αὐγὰ κακῶς φρονεῖς ἰμνηχαισάμην.	1010	| - | υ - | υ - | υ - | υ -
ΠΑΙ. Θάρσει· κάτω τοι καὶ σὺ πρὸς τέκνῳ ἴτι.		| - | υ - | - | - | υ - | υ -
ΜΗ. Ἄλλους κατέξω πρὸσθι ἢ τάλαϊ· ἰγώ.		| - | υ - | - | - | υ - | υ -
ΠΑΙ. Ὅθου μόνῃ σὺ σὺν ἀπιζύγῃς τέκνῳ·		| - | υ - | υ - | υ - | υ - | υ -
κούφως φέρειν χρεὶ θνητὸν ὅτα συμφορὰς.		| - | υ - | - | - | υ - | υ -
ΜΗ. Δράσω τάδ'· ἀλλὰ βαίῃ δωματίων ἔσω,	1015	| - | υ - | υ - | υ - | υ - | υ -
καὶ παῖσι πόρσιν' οἷα χρεὶ καθ' ἡμέραν.		| - | υ - | - | - | υ - | υ -
ᾧ τέκνα, τέκνα, σφῶν μὲν ἔστι δὴ πόλις,		| - | υ - | υ - | υ - | υ - | υ -
καὶ δῶμ', ἐν ᾧ, λιπόντις ἀδελφαὶ ἱμέλ,		| - | υ - | υ - | υ - | υ - | υ -
δικήσιν' αἰὶ, μητρὸς ἰστιρημένοι·		| - | υ - | - | - | υ - | υ -
ἰγὼ δ' ἐς ἄλλην γαίαν ἵμι δὴ φυγὰς,	1020	| υ - | υ - | - | - | υ - | υ -
πρὶν σφῶν ὄνασθαι, κἀπιδεῖν ἰνδαίμονας,		| - | υ - | - | - | υ - | υ -
πρὶν λίκτρα καὶ γυναικα καὶ γαμηλίους		| - | υ - | υ - | υ - | υ - | υ -
ἱνὰς ἀγῆλαι, λαμπάδας τ' ἀνισχέθων.		| - | υ - | - | - | υ - | υ -
ᾧ δυστάλαινα τῆς ἡμῆς αὐθαδίας.		| - | υ - | υ - | υ - | υ - | υ -
Ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην,	1025	| - | υ - | - | - | υ - | υ -
ἄλλως δ' ἐμὸχθον, καὶ κατεξάνθη πόνοις,		| - | υ - | - | - | υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

καὶ ἔγω φρονέουσα κακῶς ἐμνηχασάμην. ΠΑΙ. Θάρσει· καὶ τοι σὺ κάτω ἴτι πρὸς τέκνῳ. ΜΗ. Πρὸσθι ἔγω ἢ τάλαϊνα κατέξω ἄλλους. ΠΑΙ. Σὺ οὕτω μόνῃ ἀπιζύγῃς σὺν τέκνῳ· χρεὶ ὅτα θνητὸν φέρειν σύμφορας κούφως. ΜΗ. Δράσω τάδ'· ἀλλὰ βαίῃ ἔσω δωματίων, καὶ πόρσιν παῖσι ὅα χρεὶ κάτω ἡμέραν. Ὡ τέκνα, τέκνα, σφῶν δὲ μὲν ἔστι πόλις, καὶ δῶμα, ἐν ᾧ, λιπόντις ἡμεῖς ἀδελφαί, δικήσιν αἰ, ἰστιρημένοι μητρός· δι' ἔγω δὲ εἰμι φύγας ἐς ἄλλην γαίαν, πρὶν πώσθαι σφῶν, καὶ ἰπιδεῖν ἰνδαίμονας, πρὶν ἀγῆλαι λίκτρα καὶ γυναικα καὶ γαμηλίους ἱνὰς, τε ἀνισχέθων λαμπάδας. Ὡ δυστάλαινα τῆς ἡμῆς αὐθαδίας. Ἄλλως ἄρα, ὦ τέκνα, ἐξεθρεψάμην ὑμᾶς, δι' ἄλλως ἐμὸχθον, καὶ κατεξάνθη πόνοις,

TRANSLATION.

and I, deliberating ill, have brought-about. TUTOR. Be of courage: for no-doubt you will return yet through-the-interest of the boys. MEDRA. Before-that-event I wretched shall have launched others! TUTOR. You are by-no-means the-only-person separated from your children: it behoves one-as-being mortal to bear disappointments with-meekness. MEDRA. I will do so:—but go thou into the palace, and prepare for the youths whatever is requisite for the day. [*Exit Tutor.*]

Oh! children! children! you-two have, for certain, a city and a mansion, in which, having deserted me forlorn, ye shall dwell for ever, destitute of a mother: for I must indeed go forth an exile into another land, before having-delight in yon-twain, and seeing you flourish—before adorning your nuptials, and your wife, and your bridal beds, and holding up the lighted-torches. [*Mournfully.*] Oh! vastly-to-be-pitied for my unruly temper! To-no-purpose then, O children, have I brought you up, and to-no-purpose toiled and been wasted with cares,

1011. κάτω, 2. sing. pres. ind. act. of κάτωμι, *I return*; a compound of κατὰ and ἵμι, *be*. The present tense of ἵμι and its compounds, has very frequently a future signification, as was mentioned in the note at verse 791.

1012. κατέξω, 1. sing. 1. fut. ind. act. of κατέγω, *deduce*. This expression is ambiguous, as κατέγω has several mean-

ings, although its more frequent interpretation is with reference to ships coming into port. See ACTS, xxvii. 2, 3.

1022. In Beck we find γυναικας, which the metre will not admit.

1023. λαμπάδας τ' ἀνισχέθων.] It was customary for mothers to bear lighted torches at the marriage of their children. See IPU. AUL. 372.

στέρξας ἐνὶ γαστρὶ ἐν τέκοις ἀλγυδάνας.		|-|-|v-||-|v-||-|v-||
Ἢ μὴ ποθ' ἡ δύστηνος ἴσχοι ἐλπίδας		|-|-|v-||-|v-||-|v-||
πολλὰς ἐν ὑμῖν, γαμβροσπύσσει τ' ἱμέλ,		|-|-|v-||-|v-||-|v-||
καὶ καταναύσσει χερσὶν ἰὺ περιστυλαῖν,	1030	|-|-|v-||-|v-||-|v-||
ζηλωτὸν ἀνδρώποισι· νῦν δ' ἔλπε δὲ		|-|-|v-||-|v-||-|v-||
γλυκεῖα φροντίς· σφῆν γὰρ ἰστυρημένη,		|v-|v-||-|v-||-|v-||
λυπρὴν διάξω βίωτον, ἀλγυίνου τ' ἱμέλ.		|v-|v-||-|v-||-|v-||
Ἵμεις δὲ μετρίε' ἑυκτέ' ἔμμεσιν φίλους		|-|-|v-||-|v-||-|v-||
ἔψισθ', ἐς ἄλλο σχῆμ' ἀποστάτης βίον.	1035	|-|-|v-||-|v-||-|v-||
Φιδῖ, Φιδῖ, τί προσδέξισθί μ' ἔμμεσιν, τέκνα;		|-|-|v-||-|v-||-|v-||
Τί προσγυλάτῃ τὸν παύστατον γέλωτ;		|v-|v-||-|v-||-|v-||
Ἄτ' αἶ, τί δράσων; Καρδία γὰρ οἰχίται,		|-|-|v-||-|v-||-|v-||
γυναικίς, ἔμμα φαιδρὸν ὡς ἱῖδοι τέκνον.		|v-|v-||-|v-||-|v-||
Ὅκ' ἀν' ἀναίμην· χαίρειν βουλεύματα	1040	|-|-|v-||-|v-||-|v-||
τὰ πρόβθιν. Ἄξω παῖδας ἐκ γαίης ἱμούς.		|v-|v-||-|v-||-|v-||
Τί δι' ἐμὲ, πατὴρα τῶνδε τοῖς τούτων κακοῖς		|v-|v-||-|v-||-|v-||
λυπούσων, αὐτῇ δις τόσα κτᾶσθαι κακὰ;		|-|-|v-||-|v-||-|v-||
Ὅν δὴτ' ἔγωγε· χαίρειν βουλεύματα.		|-|-|v-||-|v-||-|v-||

THE ORDER, AND ENGLISH ACCENTUATION

ἐπὶ γαστρὶ στέρξας ἀλγυδάνας ἐν τέκοις. Ἢ μὴ ποθ' ἡ δύστηνος ἴσχοι πόλλας ἐλπίδας ἐν ὑμῖν, καὶ καταναύσσει ἐν περιστυλαῖν χερσὶν, ζηλωτὸν ἀνδρώποισι· νῦν δὲ ἐλπίδα δὲ γλυκεῖα φροντίς ἀλλά· γὰρ ἰστυρημένη σφῆν διάξω βίωτον λυπρὴν καὶ ἀλγυίνου ἱμέλ. Δὲ οἷα· τί ἔμμεσιν, ἀποστάτης ἐς ἄλλο σχῆμα βίον, ἐψίσθ' φίλους ἔμμεσιν μετρίε. Φιδῖ, Φιδῖ, τί προσδέξισθί μ' ἔμμεσιν, τέκνα; Τί προσγυλάτῃ τὸν παύστατον γέλωτ; Αἶ, αἶ, τί δράσων; Καρδία γὰρ οἰχίται, γυναικίς, γὰρ κέρδιον φαιδρὸν ὡς ἱῖδοι τέκνον. Ὅκ' ἀν' ἀναίμην· τα πρόβθιν βουλεύματα χαίρειν. Ἄξω ἐμὸν παῖδας ἐκ γαίης. Τί δι' ἐμὲ λυπούσων πατέρα τῶνδε κακοῖς τούτων, κτᾶσθαι δις τόσα κακὰ αὐτῇ; Οὐ δὴτα ἐγώ γε· χαίρειν βουλεύματα.

TRANSLATION.

after suffering bitter pangs in your births. Yet assuredly there was a time when unfortunate I had great hopes in you—that ye would as well cherish me in my old age, as when dead you would decently compose me with your hands—a thing devoutly-wished by mortals: now, however, this pleasing anticipation for-certain is gone:—yea, deprived of you—two I must lead a life dreary and doleful to me! For never more shall ye, having passed into another state of existence, behold with your dear eyes your mother!

Woes me! woes me! why do ye look upon me with your eyes, children? Why put ye on that last smile? Alas! alas! what shall I do?

[To the Chorus.] O women, for my heart fails me, now—that I have seen the joyful countenance of my children—

I cannot:—former plans, adieu! I will take my boys out the realm. What necessity for me to afflict their father by the misfortunes of these his sons, and heap twice as many calamities on myself? Not I indeed! Fare-ye-well purposes.

1031. This seems to be a natural wish in parents, that after decease their children should decently compose them.

1035. ἱμέλ, 2. plur. 1. fut. ind. mid. of ἱμῶ, I look upon or behold with joy.

1039. For φαιδρὸν Latine gave τρεῖς, πῶ.

1040. χαίρειν, 3. sing. pres. imp. act. of χαίρω, gáideo, and has for its nominative the neuter plural βουλεύματα.

1043. κτᾶσθαι, pres. inf. mid. of ἀνδύμαι, I acquire or prepare.

1044. Some read παιῖμα βουλεύματα.

ΧΟΡΟΣ.

Γολλάκις ἦν διὰ λεπτοτέρων	| - υ υ | - - | υ υ -
μύθων ἱμελῶν, καὶ πρὸς ἀμύλλας	| - - | υ υ - | - υ υ | - -
ἦλθον μίξους, ἢ χρεὶ γυναικῶν	| - - | - - | - - | υ υ -
Θῆλον ἱερουργεῖν· ἀλλὰ γὰρ ἔστιν	1080 | - υ υ | - - | - υ υ | - -
μοῦσα καὶ ἡμῖν, ἢ προσομιλεῖ	| - υ υ | - - | - υ υ | - -
σοφίας ἵναι· πάσαισι μὲν ὅς	| υ υ - | υ υ - | - - | υ υ -
παῦρον γὰρ δὴ γένος, ἐν πολλαῖς	| - - | - - | - - | υ υ - | - -
ἰούσις αἰ ἴσας	| - - | υ υ -
ὄντα ἀπόμουςοι τὸ γυναικῶν.	1085 | - υ υ | - - | - υ υ - | *
Καὶ φημι βροτῶν, ὅτινίς ἴστω	| - - | - - | - υ υ | - -
πάμπαν ἀπειροί, μὴδ' ἰφθίμους	| - υ υ | - - | - υ υ | - -
παῖδας, περιφύρειν ἐς ἐντυχίαν	| - - | υ υ - | - - | υ υ -
τῶν γυναικῶν	| - - | υ υ -
οἱ μὲν γ' ἀτυχεῖσι, δι' ἀπειροσύνας	1090 | - - | υ υ - | - υ υ - | υ υ -
ἰῖθ' ἂν βροτῶν, ἰίτ' ἀνιάρῳ	| - - | υ υ - | - υ υ | - -
παῖδες τιλίδους, ὅυχ' ἐντυχόντες,	| - - | υ υ - | - υ υ | - -
πολλῶν μόχθων ἀπύχονται.	| - - | - - | - υ υ - | υ υ *

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πόλλας ἦν ἱμελῶν διὰ λεπτότερον μύθων, καὶ ἦλθον πρὸς μίξους ἀμύλλας, ἢ χρεὶ γυναικῶν ἰερουργεῖν· ἀλλὰ γὰρ καὶ ἡμεῖς ἔστι μοῦσα, ἢ ἵναι σοφίας προσομιλεῖν ὡς μὴ πάσαισι γὰρ ἴσως διὰ αἰούσις ἐν πολλαῖς γυναικῶν οὐ παῦρον γένος τοῦ ἀπειροῦς. Καὶ φημι βροτῶν, ὅτινίς ἴστω πάμπαν ἀπείροι, μὴδ' ἰφθίμους παῖδας, περιφύρειν ἐς ἐντυχίαν τῶν γυναικῶν· οἱ μὲν γὰρ ἀτυχεῖσι, ἀπύχονται πολλῶν μόχθων διὰ ἀπειροσύνας οἷα παῖδες τιλίδους ἂν βροτῶν, οἷα ἀνιάρῳ, οἷα ἐντυχόντες.

TRANSLATION.

CHORUS. Many-times before-now have I gone through more subtle arguments, and come to greater wranglings, than it suits the fair sex to hold; and yet with us dwells a muse, who for wisdom's sake confabulates:—not so with all—for it is likely indeed you would find among many women but a scanty number gifted-with music.

Now I say that of mortals, those who are altogether chaste, and have never begotten children, exceed in happiness those who have: for certainly they that are childless, are exempt from many troubles through an inexperience whether offspring be a joy to mortals, or a sorrow—never having-had any.

1079. Brunck edited *μίξους ἦλθον*.

1081. *προσομιλεῖ*, 3. sing. pres. ind. act. of *προσομιλέω*, *conterseor*, *I converse*.

1082. *σοφίας ἵναι*, for the sake of wisdom, i. e. of teaching wisdom.

1083. This verse, in several editions, is given as follows: *παῦρον δὲ γένος ἐν πολλαῖς*, which is undoubtedly spurious, since the last syllable is not a spondee but a trochee: some, however, remove this difficulty by inserting *γ'* at the end of the line. Others have read *παῦρον διὰ γένος ἐν πολλαῖς*, which is faulty in the second foot: but Musgrave, to remedy this, offered *τῶν* for *δι*, very correct indeed in as far as the metre is concerned.

1089. *τῶν γυναικῶν*, gen. plur. 1. aor. part. ind. of *γυνάμαι*, periphrasis for *γυνάμαι* or rather *γίνομαι*. The first aorist middle of this verb, *γενόμην*, is very often used in the active sense, *γενάμην*, *I have begotten*, or *brought forth*.

1090. Many MSS. have *ἢ μὴτ' ἀτυχεῖσι*. 1092. *τιλίδους*, Dörrie for *τιλίδων*, 3. plur. pres. ind. act. of *τιλίδω*, *I become*. *Τυχόντες*, nom. plur. masc. 2. aor. part. of *τυγχάνω*, *I obtain*. The whole of this choral ode is anapaestic metre, consisting chiefly of dimeters, but containing a few monometers and perambles.

Ὅσιν δὲ τέκνον ἐστὶν ἐν οἴκῳ	1095	||-||υυ-||-||υυ-||-||
γλυκερὸν βλάστην', ἰσχυρῷ μάλιστα		||υυ-||-||υυ-||υυ-||
κατατρυχόμενος τὸν ἅπαντα χρόνον·		||υυ-||υυ-||υυ-||υυ-||
πρῶτον μὲν ὅπως θρέψουσι καλῶς,		||-||υυ-||-||-||υυ-||
βιότῳ δ' ἐπιθεὶν λειψύουσι τέκνους·		||υυ-||-||υυ-||-||υυ-||
ἔτι δ' ἐκ τούτων, εἴτ' ἐπὶ φλαύροις,		||υυ-||-||-||υυ-||-||
εἴτ' ἐπὶ χρεστοῖς	1100	||-||υυ-||-||-||
μαχθεύσι, τίδ' ἐστὶν ἀδελον.		||-||υυ-||υυ-||υυ-||*
Ἐν δὲ τὸ πάντων λίσσθων ἦδη		||-||υυ-||-||-||υυ-||-||
πᾶσιν κατιεῖν θνητοῖσι κακόν·		||-||υυ-||-||-||υυ-||
καὶ δὴ γὰρ ἄλλῃ βιότῳ δ' εἶδον,		||-||υυ-||υυ-||υυ-||-||
σώματά δ' ἔβην ἐιστάλῃ τέκνων,	1105	||-||υυ-||-||-||υυ-||
χρεστοὶ τ' ἐγίνοντο· ἐν δὲ κυρήσει		||-||υυ-||υυ-||υυ-||-||
δαίμων ὄντος, φρεσὺς ἐς Ἀΐδαν		||-||-||-||υυ-||-||
θάνατος προφέρειν σώματα τέκνων.		||υυ-||υυ-||υυ-||υυ-||-||
Πῶς οὖν λύει πρὸς τοῖς ἄλλοις		||-||-||-||-||-||
τήνδ' ἐπὶ λύπῃ ἀναρτοτάτην	1110	||-||υυ-||-||υυ-||υυ-||
παῖδων ἱκανῶν		||-||-||υυ-||
θνητοῖσι θιοῦς ἐπιβάλλειν;		||-||υυ-||υυ-||υυ-||-||*

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' οἷον ἐστὶ γλυκερὸν βλαστήμα· τέκνον ἐν οἴκῳ, ἰσχυρῷ κατατρυχόμενος τὸν ἅπαντα χρόνον μάλιστα· πρῶτον μὲν ὅπως θρέψουσι καλῶς, τὴν ἐποθεὶν λειψύουσι βιότῳ τέκνους· δι' ἐπὶ ἐκ τούτων, εἴτε ἐπὶ φλαύροις, εἴτε ἐπὶ χρεστοῖς, τίδ' ἐστὶν ἀδελον. Ἦδη δὲ κατὰ τὸν ἐν κακῷ τὸ λίσσθων πάντων πᾶσι θνητοῖσι· καὶ δι' γὰρ τὴν εἰς τὸν βίον ἄλλῃ, τὴν σώματα τέκνων ἐιστάλῃ ἔβην, τὴν ἐπὶ τῷ χρεστοῖς· δι' ἐν οὗτοι δαίμων κυρήσει, θάνατος προφέρειν σώματα τέκνων φρεσὺς ἐς Ἀΐδαν. Πῶς οὖν λύει θίους ἐπιβάλλειν θνητοῖσι, πρὸς ἐπὶ τοῖς ἄλλοις, τήνδ' ἀναρτοτάτην λύπην ἱκανῶν παίδων;

TRANSLATION.

For those who have a sweet stock of children in their houses, I observe wasting away their whole time in care; first indeed as to how they shall rear them respectably, and next by what means they shall leave support to their offspring:—but still after all, whether they are toiling for profligates, or for a-pious-progeny, is a thing uncertain.

Now, however, I will mention one evil the greatest of all to all mankind: suppose then that they have found provision enough, and that the persons of their children have arrived at manhood, and that the children themselves have turned out good; yet (if that cursed-luck attend them) death, bearing-away the bodies of their progeny, fleets to the shades-below. How, therefore, is-it-profitable that the Gods heap upon mortals in addition even to other woes this most-bitter grief on account of children?

1096. κατατρύχεται, acc. plur. mas. pres. part. mid. of κατατρύχω, I wear or rub down.

1100. ἐπὶ χρεστοῖς, for the good or virtuous, or rather, the useful.

1105. One reading of this verse is σώματά τ' ἐς ἔβην ἔλθει τέκνων—another σώματ' ἐς ἔβην ἔλθει τέκνων—a third σώματ' ἐς ἔβην ἔλθει τέκνων. Of all these, if I may venture to give my opinion, the second

seems the best, and Porson's decidedly the next.

1106. ἐγίνοντο, 3 plur. 2. aor. ind. m. of γίνομαι or γίνομαι, I become.

1107. δαίμων ὄντος, that demon, meaning "cruel fate." The word δαίμων signifies either a good or an evil genius, an "angel of light or a goblin damned:" and from the context generally must be inferred which of the two is meant.

ΜΗΔΕΙΑ.

Φίλοι, πάλας τοι προσμίνουσα τὴν τύχην,
 παραδοκᾷ τάκειθι δι' ἐρεθέσεται·
 καὶ δὴ δίδραμα τόδε τῶν Ἰάσονος 1115
 στήχοι' ἐπαδὺν, πειυμά τ' ἐρεθισμένοι
 δίκνυσιν, ὥς τι καινὸν ἀγγελιᾷ καλόν.

ΑΓΓΕΛΟΣ.

Ὡ δαιμόνιοι ἔργοι παρατόμως ἐργασμένη
 Μήδεια, φεύγε, φεύγε, μήτι ναίαι
 λιποῦσ' ἀπήνη, μήτ' ἔχου πειδοστικῇ. 1120
 ΜΗ. Τί δ' ἄξιόν μοι τῆσδε τυγχάνει φυγῆς;
 ΑΓ. Ὅλας ἡ τύρανος ἀρτίως κέρη,
 Κρίναι δ' ὁ φύσας, φαρμάκων τῶν σὺν ὕπνῳ.
 ΜΗ. Κάλλιστοι ἱππας μῦθον, ἐν δ' ἐνεργείταις
 τολοιοὶν ἤδη καὶ φίλοις ἱμοῖς ἴσιν. 1125
 ΑΓ. Τί φῆς; Φρονίς μὲν δεῖν, κύν μαίνει, γύναι,
 ἥτις, τυράννων ἱστίας ἡκισμένη,
 χαίρεις κλύουσα, κύν φοβῶι τὰ τοιάδε;

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Τοι προσμίνουσα πάλας τὴν τύχην, φίλοι, παραδοκᾷ δι' τα εκεῖθεν ἐρεθέσεται· καὶ δὴ δίδραμα τόδε τῶν ἐπιδὼν Ἰάσονος στήχοντα, τὰ ἐρεθισμένοι πειυμά διὰ γυλῶν τι καλὸν καίνον. ΑΓ. Ὡ Μήδεια, παρατόμως ἐργασμένη δίκνυς ἔργον, φεύγε, φεύγε, λιποῦσα μήτι ναίαι ἀπήνη, μήτι πειδοστικῇ ἔχου. ΜΗ. Δὲ τι τυγχάνει μοι ἄξιον τῆσδε φύγης; ΑΓ. Ἡ τυράννος κέρη ἀρτίως ἐλάλει, τὸ Κρίναι δ' οὖτος, ὑπὸ τῶν σὺν φάρμακον. ΜΗ. Ἐπας κάλλιστον μῦθον, δι' ἃν τοι λίσσιν ἴσιν ἐν ἡμῶν ἐνεργείταις καὶ φίλοις. ΑΓ. Τί φῆς; Φρονίς μὲν δεῖν, γύναι, καὶ οὐ μαίνει, ἥτις, κλέμεται ἱστίας ἡκισμένη, χαίρεις κλύουσα, καὶ οὐ φοβῶι τὰ τοιάδε;

TRANSLATION.

MEDEA. Thus waiting for some-time the event, my fair-friends, I am-anxious-to-know how the things yonder will end: [*With gratification.*] and now I see one of Jāson's pages advancing—whilst his agitated breath indicates that he carries some bad news.

MESENTER. [*Entering.*] Oh! Medéa, thou-who-hast-impiously perpetrated a horrible deed, flee, flee, leaving neither naval chariot, nor land-bounding car.

MEDEA. But what has occurred to me deserving of this flight? MESENTER. The royal maid has just expired, and Créon who begat her, by thy spells. MEDEA. Thou hast told a most-welcome tale, and from this time forward shalt thou be among my benefactors and friends.

MESENTER. What sayest thou? Art thou really in thy right senses, woman, and not mad, who, having polluted the abode of royalty, art rejoiced at hearing it, and darest not the consequences?

1115. For καὶ δὴ, the common reading is καὶ τοι, the error, no doubt, of copyists.

1116. Masgrave, deceived (as Porson informs us) by a corrupt punctuation, edited γ' for τ'.

1119. ναὺς ἀπὴνη, naval chariot, meaning boat, barge, or ship, left untried for escape, or behind for pursuit. An expression very similar to this, occurs in the Iphigenia in Tauris, 410, viz. ναὺς ἡ χημα, naval vehicle. A ship is not unfre-

quently styled by the poets ἔλμα θαλάσσης, curriole of the Sea, or, more freely, chariot of the Ocean.

1126. φρονίς μὲν δεῖν, dost thou really exercise thy thinking-faculties aright?

1127. ἡκισμένη, nom. sing. fem. perf. part. pass. of ἡκίζω, I treat with diadema, or, I grievously afflict: τυράννων ἱστίας, the fire-side of kings, i. e. the royal palace or king's family. Some have ἡκισ.

1128. τὰ τοιάδε, the such-like things.

ΜΗ. Ἐχῃ τι καὶ τούτῳ σοὶς ἰαντίος	| υ - | υ - | || - | υ - | υ - | υ
λόγοισιν ἰσιπῶν· ἀλλὰ μὰ σπέρχου, φίλος,	1130 | υ - | υ - | || - | υ - | || - | υ - |
λίξῃ δ' ὅπως ὄλωτο· δις τέσσι γὰρ ἂν	| - | υ - | || - | υ - | υ - | υ - | υ
τίρφειας ἡμᾶς, ἢ τιθῆσσι παγκάκως.	| - | υ - | || - | υ - | υ - | υ - | υ
ΑΓ. Ἐπὶ τίκῃσι σὺν ἤλθῃ δίπτυχος γυνή	| υ - | υ - | || - | υ - | υ - | υ - | υ
ξὺν πατρὶ, καὶ παρῆλθε νυμφικούς δόμους,	1135 | - | υ - | || - | υ - | υ - | υ - | υ
ἥσθημι, δῖπτερ σοὶς ἐκάμνομι πακοῖς,	| - | υ - | || - | υ - | υ - | υ - | υ
δμῶς· δι' ὅτῃ δ' ἰυθὺς ἦν πολὺς λόγος,	| - | υ - | || - | υ - | υ - | υ - | υ
οὐ καὶ πόσιι σὺν νύκτις ἰσπιῖσθαι τὸ πρὶν.	| υ - | υ - | || - | υ - | || - | υ - | υ
Κυτῶ δ' ὁ μὲν τις χεῖρ', ὁ δὲ ξαιθὸν κέρα	| υ - | υ - | || - | υ - | || - | υ - | υ
παίδων· ἰγὼ δὲ κἀντὺς, ἡδοῦς ὕπο,	1140 | - | υ - | || - | υ - | υ - | υ - | υ
στίγας γυναικῶν ξὺν τίκῃσι ἄμ' ἰσπέμῃ.	| υ - | υ - | || - | υ - | || - | υ - | υ
Δίσποισα δ', ἦν νῦν ἀπὲρ σοῦ θαυμάζομαι,	| - | υ - | || - | υ - | || - | υ - | υ
πρὶν μὲν τίκῃσι σὺν ἰσιδεῖν ξυνερίδα,	| - | υ - | || - | υ - | || - | υ - | υ
πρόθυμοι ἰῶχ' ὀφθαλμὸν εἰς Ἰάσονα.	| υ - | υ - | || - | υ - | || - | υ - | υ

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Καὶ ἔγω ἔχω τι εἴπω πάντων τούτῳ σοὶς λογιέτι· ἀλλὰ μὴ σπέρχου, φίλος, δι' λίξῃ ὅπως ὄλωτο· γὰρ δις τέσσι ἀν' τιρφέας ἡμᾶς, ἢ τιθῆσσι παγκάκως. ΑΓ. Ἐπὶ δίπτυχος γυνὴ σὺν τίκῃσι ἦλθε ξὺν πατρί, καὶ παρῆλθε νυμφικούς δόμους, ἡμῶς, ὥστε ἐκάμνομι σοὶς πακοῖς, ἡσθίμεν δι' ἰυθὺς ἦν πολὺς λόγος διὰ ὅτῃ, οὐ καὶ σὺ πῶσιι ἰσπιῖσθαι τὸ πρὶν νύκτις. Δι' μὲν ὁ τις κύπτι χεῖρα, δι' ὁ ξαιθὸν κέρα παίδων· δι' ἰγὼ καὶ αὐτός, ὕπο ἡδοῦς, ἰσπομῃ ἄμ' ἰσπέμῃ. Δι' δίσποισα, ἦν νῦν θαυμάζομαι ἀπὲρ σου, πρὶν εἰσιδεῖν ξυνερίδα σὺν τίκῃσι, εἴχα πρόθυμοι ὀφθαλμοὶ εἰς Ἰάσονα.

TRANSLATION.

MEDEA. At-all-events I have something to say in-reply to those words of thine; wherefore be not in haste, my friend, but tell me how they perished: for twice as much wilt thou delight us, if they died in consummate-misery. MESSENGER. As-soon-as the twain issue of thy children had arrived with their father, and had entered the bridal mansion, we domestics, who had been grieving at thy misfortunes, rejoiced: and forthwith there was a great rumour in our ears, that thou and thy husband had adjusted your former quarrel.

So thereupon, one kisses the hand, and another the yellow head of thy boys—yes, indeed, I myself, for very-gladness, advanced together with the youths to the apartments of the ladies.

But my mistress, her we were now reverencing instead of thee, before she noticed the pair of thy boys, fixed her joyful eye on Jāson.

1130. σπέρχου, 2. sing. pres. imp. mid. of σπέρχω, I am ardent or in haste.

1131. It is doubtful whether λίξῃ δι' πῶς, or λίξῃ δ' ὅπως be the true reading. For ὄλωτο some have ὄλωτο.

1132. τίρφ-εις, Ἑλλῆς for ἱππ-εις, 2. sing. 1. aor. ind. act. of τίρπω, I delight. This Ἑλλῆς aorist may in general be regarded as belonging properly to the optative mood. Παγκάκως, altogether miserably. πᾶς is often joined in composition to denote "entirely," as πᾶγχρυσον, all-gold or entirely-golden:—παγκάκιστος, consummately bad: πᾶλλωτος, altogether white:—παγκρατής, all-pow'rful. Indeed no language abounds more with com-

pound words (most of them admirably expressive) than the Greek.

1133. Δίπτυχος γυνή, an idiom, the twain seed or twain progeny.

1135. ἡσθίμεν, 1. plur. 1. aor. ind. p. of ἡδύ, I delight, from ἡδύς, sweet.

1138. κυτῶ, 3. sing. pres. ind. act. of κυτῶ, I kiss. In several editions of Euripides this word is wrongly accented, κυτῶ being given, but κυτῶ intended.

1142. ζυνερίς properly means "a pair abreast," whether of horses, mules, oxen, or other animals.

1143. Literally, had her brisk eye upon Jāson, a very lively expression, and a faithful picture of a fond wife.

[illegible]

THE ORDER, AND ENGLISH ACCENTUATION.

[illegible]

TRANSLATION.

Afterwards, however, she concealed her looks, and turned her fair cheek aside, disliking the entrance of the children : but thy husband appeased the angry-feelings and resentment of the youthful-maid, addressing her thus :—“ *Thou wilt not be offended with friends, but wilt cease from thy displeasure, and will turn again thy countenance, deeming as friends those thy husband does: moreover accept the presents, and entreat of your father to remit the sentence-of-banishment on these boys, for my sake.*” So she, when she saw the ornaments, refused not, but promised every thing to her husband:—and before their father and thy boys were gone far from the palace, having taken up the robes of-various-hue she put them on. Then binding the golden chaplet round her tresses, she adjusts her hair in the radiant mirror, smiling at the lifeless image of her person. And subsequently, having risen from her seat, she traverses the apartments, elegantly tripping with snow-white foot,

1144. προκαλύψατο, 3. sing. 1. aor. ind. mid. of προκαλύπτω, *I hide in front.*

1147. Brunck omitted τ', and for χέ-
λων πάνιδος he gave πάνιδος χέλων, a trans-
position undeserving of commendation.

1155. *avixero*, 3. sing. 2. aor. ind. mid. of *avix*, *I sustain or withstand*. In the beginning of this verse Aldus has *ἃ' & leūdi*—Lascar, *ἃ' & τ' leūdi*—and

Bruck, 18, 4, 1875—all more or less different from Porson's reading.

1154. *ἡμεῖς*, see the note on ver. 225.

1156. ἀμείνω, 3. sing. 2. aor. ind.
mid of ἀμίνω, I put-on.

1157. π $\delta\iota\sigma\tau\alpha$, but some read $\tau\delta\iota\sigma\tau\alpha$,
and others $\tau\theta\iota\sigma\tau\alpha$.

116Q. *Δυστάρα*, nom. sing. fem. 2.
aor. part. of *δυστάμαι*.

δύοις ὑπερχαίρουσα, πολλά πολλάκις	| - - | υ - || - - | . . || - | υ υ
τίνοιτ' ἰς ἑρβὸν ἔμμοσι σκοπούμενη.	| υ - | υ - || - - | υ - || - - | υ -
Τοῦθ' ἰδὲ μίντοι δεινὸν ἦν Δίαμ' ἰδὲν	| - - | υ - || - - | υ - || - - | υ -
χρῶν γὰρ ἀλλάξασα. λιχρία πάλιν	1165 | - - | υ - || - - | υ - || - - | υ -
χωρεῖ τρίμουσα κῶλα, καὶ μόλις φθάνει,	| - - | υ - || - - | υ - || - - | υ -
θρόνοις ἐμπισσύνουσα, μὴ χαμαὶ πεισῖν.	| υ - | υ - || - - | υ - || - - | υ -
Καὶ τις γιγαιὰ προσπύλων, δόξασά που	| - - | υ - || - - | υ - || - - | υ -
ἦ Πανὸς ἐργᾶς, ἢ τινὸς Διδῶν μολεῖν,	| - - | υ - || - - | υ - || - - | υ -
ἀνωλόλυξε, πρὶν γ' ἑρᾶ διὰ στόμα	1170 | υ - | υ - || - - | υ - || - - | υ -
χωροῦντα λευκὸν ἄφρονι, ὁμμάτων τ' ἄπο	| - - | υ - || - - | υ - || - - | υ -
κίρας στρέφουσιν, αἰμά τ' οὐκ ἰδὲν χροῖ.	| υ - | υ - || - - | υ - || - - | υ -
Ἔϊτ' ἀντίμολποι ἦεν ὀλολυγῆς μίγαν	| - - | υ - || - - | υ - || - - | υ -
κικνύον' ἰυθὺς δ' ἢ μὲν ἰς πατρὸς δόμους	| - - | υ - || - - | υ - || - - | υ -
ἄρμησι, ἢ δὲ πρὸς τὸν ἄρτιος πόσι	1175 | - - | υ - || - - | υ - || - - | υ -
φράσσουσα νύμφης ξυμφορᾶν ἅπασα δι	| υ - | υ - || - - | υ - || - - | υ -
στίγῃ πυκνοῖσι ἐκτύπει δρομήμασι.	| υ - | υ - || - - | υ - || - - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ὑπερχαίρουσα δύοις, πολλάκις σκοπούμενη πολλά ἔμμοσι εἰς ἑρβὸν τίνοιτα. Τοῦθ' ἰδὲ μίντοι ἢ Δίαμα δεινὸν ἰδὲν γὰρ ἀλλάξασα χρῶν, χροῖ λιχρία πάλιν, τρίμουσα κῶλα, καὶ μόλις φθάνει μὴ πείσῃ χαμαὶ ἐμπισσύνουσα θρόνοις. Καὶ τις γιγαιὰ προσπύλων δόξασά που ἐργᾶς ἢ Πανὸς, ἢ τινὸς Διδῶν μολεῖν, ἀνωλόλυξε, πρὶν γὰρ ἑρᾶ λείπειν ἄφρονι χωροῦντα διὰ στόμα, τὰ στρέφουσιν κίρας ἀπο ὁμμάτων, τὰ ἔμμοσι οὐκ ἰδὲν χροῖ. Εἴτα ἦεν μίγαν κικνύοντι ἀντιμόλποι. ἰυθὺς δ' ἢ μὲν ἰς πατρὸς δόμους, ἢ δὲ πρὸς τὸν ἄρτιος πόσι, φράσσουσα νύμφης ξυμφορᾶν ἅπασα διὰ στίγῃ πυκνοῖσι ἐκτύπει δρομήμασι.

TRANSLATION.

highly-delighted with the presents, often gazing much with her eyes on her straightened tendons.

After this, however, there was a sight dreadful to behold: for, having changed colour, she reels obliquely backward, convulsed in her limbs—and scarcely has she time-to-save-herself from falling on the floor, by sinking down upon a sofa.

Now an aged female, of her attendants, imagining hereupon that the wrath either of Pan, or of some other deity was visiting her, uttered the-supplicatory-shriek, before indeed she saw the white foam bursting from her mouth, and the-princess-rolling her eye-balls from their sockets, and blood to be no longer in the body.

On this she sent forth a loud scream very-different from the howl-of-supplication—and then forthwith one rushed into the apartments of her father, and another to her newly-wedded spouse to tell him of his bride's misfortune: and the whole palace resounded with incessant bickerings-hither-and-thither.

1163. τίνοιτ' ἰς ἑρβὸν, literally, upon the straight muscle, meaning the tendons of the leg, arm, neck, &c. which those who admire themselves extend, in order the better to view the different parts of the body and its array.

1169. Pan, the God of shepherds, and of huntsmen, was worshipped with the greatest veneration in Egypt, Greece, and most of the neighbouring countries, but particularly in Arcadia. In appear-

ance he resembled a goat with two small horns and a ruddy complexion. All sudden sicknesses, convulsions, and panic fears, the ancients attributed either to Pan, or to some other deity: and they endeavoured to avert the evil, by raising a shriek, and chanting a short hymn in a howling and frightful manner. The history of mankind affords nothing more remarkable than the proneness of the mind to superstition.

Ἦδη δ' αἰώλων κῶλον, ἐκπλήθρου δέμῳ	| - | υ - | - | υ - | υ - |
ταχὺς βαδιστὴς τεμβόμεν' ἂν ἔπειτο·	| υ - | υ - | - | υ - | υ - | υ - |
ἢ δ' ἐξ ἀναΐδου καὶ μύσαντος ἑμματος	1190 | - | υ - | - | υ - | υ - | υ - |
διπλὸν στίναξας ἢ τέλει' ἠγείρετο·	| - | υ - | - | υ - | - | υ - | υ - |
διπλοῦν γὰρ αὐτῇ πῆμ' ἐπιστρατεύετο.	| υ - | υ - | - | υ - | υ - | υ - |
Χρυσοῦς μὲν ἀμφὶ κρατὶ καίματος πλόκος	| - | υ - | - | υ - | υ - | υ - | υ - |
θαυμαστόν τ' ἰνὶ νῆμα παμφάγου πυρός·	1185 | - | υ - | - | υ - | - | υ - | υ - |
πέπλοι δὲ λεπτοί, σὺν τέκνῳ δαμάματα,	| - | υ - | - | υ - | - | υ - | - | υ - |
λευκὴν ἰδαπτοὶ σέρεα τῆς δυσδαίμονος.	| - | υ - | - | υ - | - | υ - | - | υ - |
Φίγνυ' δ' ἀναστᾶσ' ἐν θρόνῳ πυρομήνη,	| - | υ - | - | υ - | - | υ - | υ - |
οἰοῖσα χαίτην κρέατ' ἄλλοτ' ἄλλοις,	| - | υ - | - | υ - | - | υ - | υ - |
ξίφει δίλυσσα στίφανον· ἀλλ' ἀραρότας	| - | υ - | - | υ - | υ - | υ - | υ - |
ξύδισμα χρυσὸς ἔιχε· πῦρ δ', ἐπὶ κόμην	1190 | - | υ - | υ - | υ - | υ - | υ - | υ - |
ἴσους, μάλλον δις τίσους τ' ἐλάμπετο.	| υ - | υ - | - | υ - | υ - | υ - | υ - |
Πιπτεῖ δ' ἐς οὐδας, ξυμφορᾷ νικημένη,	| υ - | υ - | - | υ - | - | υ - | - | υ - |
πλὴν τῇ τικόντι κάρτα δυσμαδὲς ἰδεῖν.	| - | υ - | υ - | υ - | υ - | υ - | υ - |

THE ORDER, AND ENGLISH ACCENTUATION.

Δι' ἔδη τάχως βαδιστὴς αἰώλων κῶλον ἂν ἔπειτο τέμνοντι ἐκπλήθρου δέμῳ· δι' ἢ ἐξ ἀναΐδου καὶ μύσαντος ἑμματος, ἢ τελαίνα, στίναξας διπλὸν, ἠγείρετο· γὰρ διπλοῦν πῆμα ἐπιστρατεύετο αὐτῇ. Χρυσὸς πλόκος μὲν καίματος ἀμφὶ κρατὶ ἐν θαυμαστόν νῆμα παμφάγου πυρός, δι' λεπτοὺς πέπλους, δαμάματα σὺν τέκνῳ, ἰδαπτοὶ λεῖψα τῆς δυσδαίμονος. Δι' ἀναστᾶσα ἐν θρόνῳ φέγγει πυρομήνη, οἰοῖσα χαίτην τε κρέατ' ἄλλοις ἄλλοις, διλύνει βίβει στίφανον· ἀλλὰ χρυσὸς ξυδισμα εἶχε ἀραρότας· πῦρ δ', ἐπὶ κόμην ἴσους, μάλλον δις τίσους τ' ἐλάμπετο. Πιπτεῖ δ' ἐς οὐδας, ξυμφορᾷ νικημένη, πλὴν τῇ τικόντι κάρτα δυσμαδὲς ἰδεῖν πλὴν τῇ τικόντι.

TRANSLATION.

Now by-this-time a swift runner exerting his limbs, might have accomplished the circuit of a six-acre course: when she from a state-of dumbness and of closed eye, a wretched woman, groaning mournfully, became agonized: for a two-fold destruction was preying upon her. The golden wreath, in troth, situate around her head, was emitting an amazing flame of devouring fire, and the curiously-fine robes, the presents by thy sons, were consuming the white flesh of the unfortunate-bride.

Hereupon starting from her seat she takes-to-flight all-in-a-blaze, tossing her hair and head to and fro, wishing to disentangle the chaplet—but the golden band kept it fast:—the fire, however, when she shook her hair, raged twice as much and more.

At-last, overpowered by the calamity, she sinks down on the floor, exceedingly difficult to be recognized, except by him who begat her.

1178. MSS. and editions very generally have κῶλον ἐκπλήθρου δέμῳ. Reiske and Tyrwhitt conjectured ἐκπλήθρου, and Porson, considering this as an improvement, adopted it. 'Ἐκπλήθρου δέμῳ, literally, of six plethra. According to some, the πλῆθρον was a measure of 100 feet in length, but according to others it denoted a superficies, an acre in extent. I understand the sense here to be a course of determinate dimensions, and most likely a circular course, inclosing six superficial plethra. The messenger makes

this allusion to mark the time elapsed, since, as clocks and watches were not in use, he could not refer to minutes and seconds. In the *Iliad*, B. xi. ver. 86, the time of day is denoted by the dining of the woodman; and numerous other instances to this effect: might be quoted.

1179. τεμβόμεν' ἂν ἔπειτο, he might have touched the bounds or the goal.

1184. ἴνι for ἐν, was sending, 3. sing. imperf. ind. of ἵμι, mittere.

1192. ἐς οὐδας, upon the pavements.

1193. τικόντι, a synonyme for πατρὶ.

Ὁ μὲν γὰρ ἤθελ' ἱξανασθῆσαι γόνυ,	| υ - | υ - | υ - | υ - | υ - | υ -
ἢ δ' ἀντιλάζυτ'· εἰ δὲ πρὸς βίαν ἄγοι,	| - | υ - | υ - | υ - | υ - | υ -
σάρκασι γιγαιῶς ἱσπάρασσ' ἀπ' ἰστίων.	| - | υ - | υ - | υ - | υ - | υ -
Χρόνῳ δ' ἀπίσθη, καὶ μεθῆχ' ἡ δύσμορος	1215 | υ - | υ - | υ - | υ - | υ - | υ -
ψυχῇ· κακοῦ γὰρ οὐκέτ' ἢν ὑπέρτιρος.	| - | υ - | υ - | υ - | υ - | υ -
Καῖνται δὲ νεκροὶ, παῖς τε καὶ γέρον πατὴρ.	| - | υ - | υ - | υ - | υ - | υ -
πίλας· ποδινὴ δακρύοισι συμφορὰ.	| υ - | υ - | υ - | υ - | υ - | υ -
Καὶ μοι τὸ μὲν σὺν ἱκποδὼν ἴστω λόγον·	| - | υ - | υ - | υ - | υ - | υ -
γινώσκει γὰρ αὐτὴ ζήμιας ἀποστροφῇ.	1220 | - | υ - | υ - | υ - | υ - | υ -
Τὰ θνητὰ δ' οὐκ ἔστιν ἡγοῦμαι σκίαν,	| υ - | υ - | υ - | υ - | υ - | υ -
οὐδ' ἂν τρέσας εἰποίμι τοὺς σοφοὺς βροτῶν	| - | υ - | υ - | υ - | υ - | υ -
δοκοῦντας εἶναι, καὶ μεριμνητὰς λόγων,	| υ - | υ - | υ - | υ - | υ - | υ -
τοῖτους μεγίστην μῦθον ἐφλισκάνειν.	| - | υ - | υ - | υ - | υ - | υ -
Θνητῶν γὰρ οὐδεὶς ἴστω ἰσθαίμων φύσει·	1225 | - | υ - | υ - | υ - | υ - | υ -
ἔλθου δ' ἐπιζυγνέμενος, ἱσυχίστερος	| - | υ - | υ - | υ - | υ - | υ -
ἄλλου γίνεσθ' ἂν ἄλλος, ἰσθαίμων δ' ἂν οὐ.	| - | υ - | υ - υ - υ - υ -

THE ORDER, AND ENGLISH ACCENTUATION.

Γὰρ ἐ μὲν ἤθελε ἱξανασθῆσαι γόνυ, δι' ἢ ἀντιλάζυτο· δι' εἰ πρὸς βίαν ἄγει, ἱσπάρασσιν γιγαιῶς σάρκασι ἀπὸ ἰστίων. Δι' χρόνῳ ἀπίσθη, καὶ ἡ δύσμορος μεθῆκε ψυχῇ· γὰρ αἰστέτι πρὸς ὑπέρτιρος κακοῦ. Δι' ἔνερσι καῖνται πίλας, τὴν παῖς καὶ γέρον πατὴρ· συμφορὰ ποδινὴ δακρυόισι. Καὶ μοι ἴστω τὸ σὺν ἱκποδὼν λόγον μοι· γὰρ αὐτὴ γινώσκει ἀποστροφῇ ζήμιας. Δι' ἡγοῦμαι, ἐν νῦν πρῶτον, τὰ θνητὰ σκίαν, οὐδὲ τρέσας εἰποίμι τοὺς βροτῶν δαιμόντας εἶναι σοφοὺς, καὶ μεριμνητὰς λόγων, τοῖτους οὐδὲ μάλιστα μῦθον ἐφλισκάνειν. Γὰρ οὐδεὶς θνητὸν ἴστω φύσει ἰσθαίμων, δι, ἔλθου ἐπιζυγνέμενος, ἄλλος ἐν γινώσκῃ ἱσυχίστερος ἄλλου, δι' οὗ ἐν ἰσθαίμων.

TRANSLATION.

For he, indeed, wished to raise his knee—but she held him back; and if by force he dragged-himself-away, he tore the aged flesh from his bones. So at length he fainted, and, ill-fated man, yielded up the ghost—for he was no longer able-to-endure the agony.

Now dead, they lie close-together, both the daughter and the aged father—a calamity that incites to tears.

And therefore be thy concerns far from matter-of-discourse to me, for thou wilt seek-out for thyself a place-of-refuge from punishment.

But I deem—not now for the first time—the affairs-of-mortals a shadow: nor hesitatingly would I affirm that those of mankind who seem to be wise, and who-are researchers of argument, do themselves run-into the greatest folly. In-fact no one of mortal-men is truly happy: yet by wealth pouring in, one-man may be more fortunate than another—but happy he cannot be. [*Exit Messenger.*]

1212. ἤθελε, 3. sing. imperf. ind. of θέλω, or rather ἰθέλω, *I wish or desire*.

1213. ἀντιλάζυτο, 3. sing. imperf. ind. Ionic of ἀντιλάζωμαι, *I hold back*. The Scholiast has ἀντιλάζυτ', but the more common reading is ἀντιλάζωτ'.

1215. ἀπίσθη, 3. sing. 2. aor. ind. of ἀπώσσωμι from ἀποσθέναι, *I extinguish*. ἀπίσθη is the conjecture of Valckenaer, from ἀπίσθη of MSS. and editions.

1216. κακοῦ ὑπέρτιρος, literally, *master of the evil—survivor of the calamity*.

1218. For δακρύοισι Musgrave conjectured δακρυόισι or βασιλάνοισι. Lascar has

δακρύοισι, which Porson (I think without cause) deems inadmissible, the second syllable (he says) being long!

1220. MSS. very generally have γινώσκει for γινώσκει—hence Musgrave conjectured γινώσκει γὰρ αὐτὴ ζήμιας ἀποστροφῇ.

1225. φύσει, substantially or by nature: as in I. Cor. xi. 14. Instead of φύσει, some will have ἀπὸ φύσεως. See Porson's note.

1227. This sentiment is very beautifully expressed by Horace in the following words: Nihil est ab omni parte beatum, nothing on earth is completely blest. Cor. B. li. Od. xvi. 27.

ΧΟ. Ἐοῖχ' ὃ δαίμων πολλά τῷδ' ἐν ἡμέρᾳ	| υ - | υ - | υ - | υ - | υ - | υ - |
κακὰ ξυνάψιν ἰδὲ κινεῖ Ἰάσωνι.	| υ - | υ - | υ - | υ - | υ - | υ - |
Ὡ τλήμων, ὅς σου ξυμφορὰς ἐκτεύρομαι,	1230 | υ - | υ - | υ - | υ - | υ - | υ - |
κέρη Κρείοντος, ἥτις ἐς Αἴδου πύλας	| υ - | υ - | υ - | υ - | υ - | υ - |
ἵσχει, γάμον ἱκατι τῶν Ἰάσωνος.	| υ - | υ - | υ - | υ - | υ - | υ - |
ΜΗ. Φίλαι, δίδονται τούτῳ, ὡς τάχιστα μοι,	| υ - | υ - | υ - | υ - | υ - | υ - |
παῖδας καταύσῃ, τῷδ' ἀφορμᾶσθαι χθονὸς,	| υ - | υ - | υ - | υ - | υ - | υ - |
καὶ μὴ, σχολῇ ἄγουσαν, ἐκδοῦναι τίνα	1235 | υ - | υ - | υ - | υ - | υ - | υ - |
ἄλλῃ φοιῦσαι δυσμενέστερᾳ χερὶ.	| υ - | υ - | υ - | υ - | υ - | υ - |
Ἄλλ' ἴδ', ἐπλίζου, καρδία, τί μέλλομαι	| υ - | υ - | υ - | υ - | υ - | υ - |
τὰ δεινὰ καὶ ἀναγκαῖα μὴ πρέσσειν κακὰ;	| υ - | υ - | υ - | υ - | υ - | υ - |
Ἄγ', ὃ τάλαίνα χεῖρ ἱμὴ, λάβε ξίφος,	| υ - | υ - | υ - | υ - | υ - | υ - |
λάβ', ἔρπει πρὸς βαλυσίδα λυπηρὰν βίου,	1240 | υ - | υ - | υ - | υ - | υ - | υ - |
καὶ μὴ κακισθῆς, μὲν ἀναμνησθῆς τίτιν,	| υ - | υ - | υ - | υ - | υ - | υ - |
ὡς φίλταθ', ὡς ἱτακτις ἄλλα τήνδε γῆ	| υ - | υ - | υ - | υ - | υ - | υ - |
λαβοῦ βραχυῖαι ἡμέραι παῖδων σίδει,	| υ - | υ - | υ - | υ - | υ - | υ - |
κᾶπυτα θρήνη. Καὶ γὰρ, ἰ κτιπὶς σφ', ὅμως	| υ - | υ - | υ - | υ - | υ - | υ - |
φίλοι γ' ἴφυσαν, δυστυχὲς δ' ἰγὼ γυνή.	1245 | υ - | υ - | υ - | υ - | υ - | υ - |

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ὁ δαίμων οἷός ἐστι τῇδε ἡμέρᾳ ἰδὲ κινεῖ Ἰάσωνι πολλά κακά. Ὁ τλήμων, ὅς καταύρομαι ξυμφορὰς σου, κέρη Κρείοντος, ἥτις οἶχ' ἐς πύλας Αἴδου, ἐκάτι τῶν γάμων Ἰάσωνος. ΜΗ. Φίλαι, τοῖς ἱερῶν μοι δίδεται, ὡς τάχιστα καταύσῃ παῖδας, ἀφορμᾶσθαι τῷδε χθονὸς, καὶ μὴ, ἀγούσαν σχολῇ, ἐκδοῦναι τίνα φοιῦσαι ἄλλῃ δυσμενέστερᾳ χερὶ. Ἄλλα εἰ, καρδία, ἐπλίζου, τί μέλλομαι μὴ πρέσσειν τὰ δεινὰ καὶ ἀναγκαῖα κακά; Ἄγρ, ὡ ἱμὴ τάλαίνα χεῖρ. λάβε ξίφος, λάβε, ἔρπει πρὸς λυπηρὰν βαλυσίδα βίου, καὶ μὴ κακισθῆς, μὲν ἀναμνησθῆς τίτιν, ὡς φίλτατα, ὡς ἱτακτις ἄλλα γῆ τήνδε βραχυῖαι ἡμεῖρας λάβου παῖδων σίδει, καὶ θρήνη σπυτα. Καὶ γὰρ εἰ κτιπὶς σφί, ὅμως γῆ ἐφύσαν φίλοι, δι' ἡμὲν δυστυχὲς γυνή.

TRANSLATION.

CHORUS. The deity, it seems, will this day justly heap upon Jáson many disasters! [*With pathos.*] Oh! hapless-lady, how we pity thy misfortune, thou daughter of Créon, who art gone to the gates of darkness, through thy marrying of Jáson.

MEDEA. [*Firmly.*] My friends, the deed is by me determined, that having with all dispatch slain my boys, I hasten from this realm; and not by practising delay, give my children to be murdered by another more outrageous hand. But come my heart, be armed; why are we not about accomplishing the awful though necessary wickedness?—Come, O my wretched hand, grasp the sword, grasp it! [*Here she unsheaths a Dagger hitherto concealed in her Robe.*] advance to the doleful out-let of life, and be not a dastard; nor remember thy children, how dear they are, and—that thou barest them: but rather this short day forget thy offspring, and lament afterwards. [*Sighs.*] For although thou slayest them, yet—nevertheless were they dear—but I an unfortunate woman! [*Exit Médæa resolutely, with a drawn Dagger in her Hand.*]

1234. ἀφορμᾶσθαι, pres. inf. mid. of ἀφορμᾶν, I escape in haste.

1235. ἄγουσαν is another instance of the irregularity of syntax mentioned in the note on verse 742.

1237. τί μέλλομαι μὴ πρέσσειν, why are we about not to achieve?

1240. βαλυσίδα, goal. βαλυσίς was properly the barrier or starting place in race-grounds, and here it means the starting of the blood of the children, through the wounds to be inflicted. The expression is indeed brutal, but certainly very appropriate to the action.

not remember forget

ΧΟ. Ἰὼ Γᾶ τι καὶ παμφανὲς	[Στροφέ.]	| υ - - || - - || υ - -	α'
ἄκτις Ἀλίου, κατίδ'ιτ',		| - - || - - || υ υ υ	β'
ἴδ'ιτε τὰν ἰλαμέναι		| υ υ υ || υ υ υ -	γ'
γυναῖκα, πρὶν φοῖναι		| υ - - || - - || - -	δ'
τίκτοις προσβαλεῖν χίρ' αὐτοκτόνου·	1250	| υ - - || υ - - || - υ υ	ε'
σᾶς γὰρ ἀπὸ χρυσίας		| - υ υ υ || - υ -	ζ'
γοῖας ἔβλαστον· διὼν δ'		| υ - υ - || - - -	η'
ἄϊμα πιτυῖν φόβοι ὑπ' ἀνέρον.		| - υ υ - || υ - υ υ - || υ -	θ'
Ἀλλὰ νῦν, ὃ φάος διογινίς, κάττιργι,		| - υ - υ - || - υ - υ - || - υ υ	ι'
κατάπαυσον, ἔξ' ἱλ' οἴκῳ φοῖναι	1255	| υ - υ - υ || - υ - - || - υ -	κ'
τάλαιάν τ' Ἐρινύν ὑπ' ἀλαστέρωι.		| υ - - - || υ υ υ - υ -	λ'

Μάταν μόχθος ἔρρι τίκτων,	[Ἀντιστροφή.]	| υ - - || υ - - || υ - -	α'
μάταν ἄρα γένος φίδιον		| υ - || - - - || - υ υ υ	β'
ἴτεκας, ὦ Κυανταῖ		| υ υ υ - || υ υ υ -	γ'
λιποῦσα Συμπληγάδω	1260	| υ - υ - || - υ -	δ'
πιτρᾶν ἀξινωτάται ἰσοβαλεῖν.		| υ - - || υ - - || - υ - -	ε'
Διλααία, τί σοι φριδῖν		| - υ υ υ || - υ -	ζ'
βαρὺς χόλος προσπιτιῖ,		| υ - υ - || - υ -	η'
καὶ δυσμινὲς φόνος ἀμείβεται;		| - - - || υ υ υ - || υ υ	θ'

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ἰὼ τι Γᾶ, καὶ πάνφανες ἄκτις Ἀλίου, κατίδ'ιτε, ἴδ'ιτε τὰν ἰλαμέναι γυναῖκα, πρὶν προσβαλεῖν φοῖναι χίρα αὐτῆς τίκτοις γὰρ ἀπὸ σᾶς χρυσίας γένος ἔβλαστον· διὼν φόβος πίτυας αἶμα διῖσι ὑπὸ ἀνέρον. Ἀλλὰ, ὃ διήσας φάος, κατίργι νῦν, κατάπαυσον, ἔξ' ἱλ' οἴκῳ φοῖναι ταλαίαν τὴν Ἐρινύν ὑπὸ ἀλαστέρωι. Μόχθος τίκτων ἔρρι μάταν, μάταν ἄρα γένος φίδιον γένος, ὃ λιποῦσα ἀξινωτάται ἰσοβαλεῖν Κύναν πίτρην Συμπληγάδω. Διλααία, τί βάρος χόλος φρίδον προσπιτιῖ σοι, καὶ δυσμινὲς φόνος ἀμείβεται;

TRANSLATION.

CHORUS. Ho! Earth—and thou, all-illuminating beam of the Sun—look—mark this destructive woman, before she uplifts her blood-splilling hand with murder-fraught-to-her-own children: for of thy golden seed are they sprung—and fearful is it to cause the blood of Gods to fall by the hand-of-man. Wherefore, O heaven-born light, prevent her—stop her—drive from the palace this massacring wretch and Fury from the infernal-regions. [*To Medea within.*] Thy toil for thy children turns-out in vain; in vain, too, didst-thou-bear the dear offspring, O thou that leftest the truly-inhospitable entrance of the two Cyáean rocks of the Symplégades. Wretched woman! why does grievous rage of mind settle on thee, and cruel murder succeed?

1248. ἰλαμέναι, Dor. for ἰλαμένην, acc. sing. fem. 3. aor. part. mid. of ἰλαμναι, *I destroy*. Lascaris has ἰλαμένην.

1251. Musgrave placed ἀπὸ after χρυσίας, but without authority.

1252. ἔβλαστον, 3. sing. 2. aor. indie. act. of βλαστάνω, *I germinate or I spring from*. The nominative to this verb is τὰ τέκνα understood, which being plural and of the neuter gender, not only admits, but almost requires the verb to be singular, according to the received

rules of Greek syntax. Since ἔβλαστον

in the third person plural, would both in point of sound, and of quantity, have been as admissible as ἔβλαστον, we see that the poet evidently gave a decided preference to the singular.

1254. Néque hic métra piórsus conveniunt: deléndam fortasse J. PORSON.

1255. ἔξ' ἱλ', Ionic for ἔξ' ἱλ', *take thou away*, 2. aor. imperat. act. of ἔξαιρειν, *I pluck out or take away*.

1262. I have in this verse counted διλααία a dactyle instead of a molossus, to reconcile the metres.

Χαλκὰ γὰρ βροτοῖς ἑμογιῇ μιάσματ' | υ υ υ υ - || υ υ υ υ - || υ ,'
 ἐπὶ γαῖαν αὐτοφόνταισι ξύν- 1266 | υ υ υ υ - || υ υ υ υ - || υ υ ,'
 δα θιῖθαι πιτυούτ' ἐπὶ δόμοις ἄχρ. | υ υ υ υ υ - || υ υ υ υ υ - || υ λ'

ΠΑΙΣ.

Ὅμοι τί δρᾶσω; Ποῖ φύγω μητρὶ; χίρας; | - || υ - || - || υ - || - || υ υ

ΠΑΙΣ ΕΤΕΡΟΣ.

Ὅσα εἶδ', ἀδελφὲ φίλτατ', ὀλλόμεσθα γάρ. | - || υ - || υ - || υ - || υ - || υ υ

ΧΟ. Ἀκούεις βοᾶν, ἀκούεις τίκτων; 1270 | υ - || υ - || υ - || υ - || υ - || υ υ

Ἴὼ τλάμων, ὃ κακοτυχὴς γύναι. | υ - || υ - || υ υ υ υ - || υ υ

Παρίλθω δόμους; Ἀρῆξαι φόβου | υ - || υ - || υ - || υ - || υ - || υ υ

δοκιῖ μοι τίκτους. | υ - || υ - || υ - || υ - || υ - || υ υ υ υ

ΠΑΙΔΕΣ.

Ναί, πρὸς θιῶν ἀρῆξαι· ἐν δίοισι γάρ· | - || υ - || υ - || υ - || υ - || υ - || υ υ

ὡς ἱγγυς ἦδ' ὃ ἰσμεν ἀρῶνι ξίφους. 1275 | - || υ - || υ - || υ - || υ - || υ - || υ υ

ΧΟ. Τάλαιν', ὡς ἄρ' ἦσθα πῆτρος ἢ σίδα- | υ - || υ - || υ - || υ - || υ - || υ υ

ρος, ὅτις τίκτων, ὃν ἴτικας, | υ - || υ - || υ - || υ - || υ - || υ υ υ *

ἄρτοι αὐτόχειρι μούρα κτινίς. | υ υ υ υ - || υ - || υ - || υ - || υ - || υ υ

THE ORDER, AND ENGLISH ACCENTUATION.

Γὰρ ἐμὲθεν μιάσματα χάλκῃ βρότος· ξυνὸν ἄχρ πιτυούτα θιῶν ἐπὶ γαῖαν ἐπὶ αὐτοφόνταισι δόμοις. ΠΑΙΣ. Ὅμοι τί δρᾶσω; Ποῖ φύγω χίρας μητρὶς; ΕΤΕΡ. ΠΑΙΣ. Ὅσα εἶδα, φίλτατε ἀδελφε, γὰρ ὀλλομένησθα. ΧΟ. Ἀκούεις βοᾶν, ἀκούεις τίκτων; Ἴὼ τλάμων, ὃ κακοτυχὴς γύναι. Παρίλθω δόμους; Δόκ μοι ἀρῆξαι φόβον τίκτους. ΠΑΙΔΕΣ. Ναί, πρὸς θιῶν, ἀρῆξαι γὰρ ἐν δίοισι· ὡς ἰσμεν γὰρ ἐν ἱγγυς ἑκαστον ξίφους. ΧΟ. Τάλαιν', ἴσθα ἄρα ὡς πῆτρος ἢ σιδάρος, ὅτις αὐτόχειρι κτίνας μούρα ἄρτων τίκτων ἐν ἴτικας.

TRANSLATION.

For consanguineous pollutions are difficult-of-atonement to mortals: accompanying woes falling from the Gods to the earth, upon the houses of parricides.

FIRST SON. [*Within.*] Oh! Me! What shall I do? Whither flee from the hands of my mother?

SECOND SON. [*Within.*] I know not, dearest brother, for we perish.

CHORUS. Hearest thou the cry—dost thou hear it of the children? Ho! wretch! Ah! ill-fated woman! Shall I enter the house? It seems-right to me, I should ward-off the murderous-blow from the youths.

BOTH SONS. [*Within.*] Nay, by the Gods, assist us—for in time needful:—as we are really now near the peril of the sword!

CHORUS. [*Lamentingly.*] Cursed-woman, thou must certainly be as rock or iron, who with thine own hand wilt mow down in death, the fair-crop of children which thyself broughtest forth. [*Here the slashing of the sword and the dying groans of the Children are heard from within.*]

1266. Of this and the following verse there are various readings. ἄχρ with the participle and adjective agreeing with it, may be regarded as the accusative absolute; else ξυνὸν may be viewed as the nominative, agreeing with μιάσματα, and ἄχρ πιτυούτα, as the accusative after ξυνὸν. Aldus edited ξυνὸν, obnascens sum. The Scholiast and others have ξυνὸν or συνὸν. For ἐπὶ γαῖαν Musgrave gave ἐπὶ γαῖαν—and for ξυνὸν, or rather for ξυνὸν, he gave ξυνὸν, in the

sense of *intra*, *hinc*. In its general acceptance, ξυνὸν signifies *obnascens*, that is, *proportionalis* or *correspondens*.

1272. ἀρῆξαι, 1. aor. inf. act. of ἀρῆξαι, I help or bring assistance.

1274. θιῶν, dat. sing. neut. pres. part. of θίω, it behoves, or it is necessary; hence ἐν θιῶν, in season or in time needful.

1275. ἀρῶνι, literally, *nets*, that is, the thread or edge of the sword.

1277. ὃν ἴτικας Person would willingly have omitted.

murder
scene

Μίαν δὲ κλύω, μίαν τῶν πάρος	1280	| - - - - | - - - -
γυναῖκ' ἐν φθόισι χεῖρα βαλεῖν τέκνοις,		| - - - - | - - - -
Ἰνὸ μακίσσαι ἐκ θιῶν, ὅθ' ἡ Διὸς		| - | - | - | - | - | - | -
δάμαρ νιν ἐξέτιμψι δυμέων ἄλῃ.		| - | - | - | - | - | - | -
Πιττιῖ δ' ἂ τάλαιν' ἐς ἄλμας, φόνῳ		| - - - - | - - - -
τίκτει δυσσώβῃ,		| - - - -
ἀκτῆς ὑπερτίνασα ποτῖας πόδα,	1285	| - | - | - | - | - | - | -
δυοῖν τι παίδων ξυθαυόσ' ἀπέλλεται.		| - | - | - | - | - | - | -
Τί δὲ ποτ' οὖν γίνοιτ' αἰ ἴτι διυῖν;		| - | - | - | - | - | - | -
Ἦ γυναῖκιν λίχας πολύπονοι,		| - - - - | - - - -
ὅσα δὲ βροτοῖς ἱεῖξαι ἔδη κακὰ.		| - - - - | - - - -
ΙΑ. Γυναῖκεις, αἰ τῆσδ' ἱγγὺς ἵσταται στίγας,	1290	| - | - | - | - | - | - | -
Ἄρ' ἐν δόμοισιν ἢ τὰ δειν' ἐργασμένη		| - | - | - | - | - | - | -
Μήδεια τοῖσιδ', ἢ μεθίστηται φυγῇ;		| - | - | - | - | - | - | -
Διτ' γάρ νιν ἥτοι γῆς σφι κρυφθῆναι κάτω,		| - | - | - | - | - | - | -
ἢ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος,		| - | - | - | - | - | - | -
ἢ μὴ τυράννιν δόμοισι δώσει δίκην.	1295	| - | - | - | - | - | - | -

THE ORDER, AND ENGLISH ACCENTUATION.

Μίαν δι κλύω, μίαν γυναῖκα τῶν πάρος βάλεν χεῖρα ἐν φθόισι τέκνοις, Ἰνὸν, μακίσσαι ἐκ θιῶν, ὅτε ἡ δάμαρ Διὸς ἐξέτιμψεν τὴν δυμέων ἄλῃ. Διὲς ἡ τάλαινα πότιναι ἐς ἄλμας δυνάσκει φόνον τίκτειν, ὑπερτίνασα πόδα ποτῖας ἀκτῆς, τὴν ξυθαυόουσα δύοιν παίδων ἀπέλλεται. Τί δι ποτὸς νυν αἰ γίνοιτο ἴτι διῶν; Ὡς λίχας γυναῖκων πολύπονοι, ὅσα κακά δι ἔδη ἱεῖξαι βροτοῖς. ΙΑ. Γυναῖκεις, αἰ ἵσταται ἱγγὺς τῆσδ' στίγας, ἄρα ἢ ἐργασμένη τα δεινὰ, Μήδεια, ἐν τοῖσιδ' ἀποκρίσσει, ἢ μεθίστηται φυγῇ; Γὰρ νυν δι σφι ἵτοι κρυφθῆναι κάτω γὰρ, ἢ ἀραι πτηνὸν σώμα ἐς βάθος αἰθέρος, ἢ μὴ δώσει δίκην δόμοισι τυράννιν.

TRANSLATION.

One indeed I hear—one woman of those of-old—laid hands upon her dear offspring, Ino, infuriated by the Gods, when the wife of Júpiter sent her from the palace in flight. Yea the wretch jumps into the briny-flood for the impious murder of her sons, as she is directing her foot along the sea-shore—and, expiring with her two boys, is destroyed. What then, prithee, ever can be more dreadful?

Oh! thou bed of women, fruitful-in-anguish, how many ills assuredly hast thou before-now brought on mortals!

JASON. [*Entering.*] Ye women, who are standing in the proximity of this mansion, is she that hath done these horrid deeds, Medæa, in this house, or has she taken to flight? [*Looks round him with anguish.*]

For now it behoves her either to be hid under the earth, else to upraise her winged body into the lofty sky, if not give satisfaction to the house of the royal-family.

1280. Here various readings are given.

1281. Ino was daughter of Cadmus and Harmonia, and royal spouse of Athamas, king of Thebes in Bœotia. By Athamas she was mother of two most hapless sons, Learchus and Melicerta. Whilst these were yet young, Júpiter having become jealous of Ino's prosperity, sent Tisiphonê, one of the Furies, to the palace of Athamas:—whereupon the whole family was seized with a hellish phrenzy and delirium—inasmuch that

Athamas, believing Ino to be a lioness, and her two boys to be whelps, pursued her: whilst she, to avoid his phrenzied grasp, ran with Melicerta in her arms, and from a high rock threw herself into the sea. Some say, she dragged Learchus down with her, but others affirm (and this was the received opinion) that Athamas killed him by dashing him with rage against a wall.

1292. For τοῖσιδ', or as Porson has it τοῖσιδ', some give τοῖσι, others τοῖσι γ,

ἐκλῖθ' ἄρμους, ὡς ἴδω διπλοῦν κακόν,
τοὺς μὲν θανάττας, τὴν δὲ τίσσυμαι φόνῃ.

ΜΗΔΕΙΑ.

Τί τάσδε κινεῖς κάταμοχλῆϊς πύλας,
νεκρῶς ἱερυνῶν, κάμῃ τὸν ἐργασμένην;
Παῦσαι πόνου τοῦδ'· εἰ δ' ἰμοῦ χρεῖαι ἔχῃς,
λέγ', ἵ τί βοῦλαι χερσὶ δ' οὐ φαύσις ποτὶ
τοιοῦδ' ἔχημα πατρὸς ἥλιος πατὴρ
δίδουσι ἡμῖν, ἔρμα πολυμίας χρεῖς.

ΙΑΣΩΝ.

ὦ μῖσος, δ' μίγιστον ἔχθιστον γύναι
δοῖς τι κάμῃ, πατρί τ' ἀνθρώπων γένει,
ἥ τις τέκνοισι σῶσις ἱμβραλῶν ξίφος
ἔτλης τικοῦσα, ἀμ' ἀπαιδ' ἀπάλλας.
Καὶ ταῦτα δράσας, ἥλιός τι προσβλέπτεις,
καὶ γαῖαν, ἔργοι τλάσα δυσσεβίστατοι.

THE ORDER, AND ENGLISH ACCENTUATION.

ἐκλῖθι ἄρμους, ὡς ἴδω διπλοῦν κακόν, μὲν τοὺς θανάττας, δὲ τίσσυμαι τὴν φόνῃ. ΜΗ. Τί κινεῖς κατὰ μοχλῆϊς πύλας, νεκρῶν ἱερυνῶν, καὶ ἐμῇ τὴν ἐργασμένην; Παῦσαι τοῦτον πόνον· εἰ δ' ἔχῃς χρεῖαι ἡμῶν, λέγε, εἰ βοῦλαι τί· διὰ οὐ πότι φαύσις ποτὶ τοιοῦτον ἔχημα πατρὸς ἡλίου πατὴρ δίδουσι ἡμῖν, ἔρμα πολυμίας χρεῖς. ΙΑ. ὦ μῖσος, ὦ μίγιστον ἔχθιστον γύναι, τί δοῖς τι κάμῃ, καὶ ἐμῇ, τί πατρί γένει ἀνθρώπων, ἥ τις ἔτλης ἱμβραλῶν ξίφος σῶσις τέκνοισι τικοῦσα, καὶ ἀπάλλας ἡμῶν ἀπαιδῶν. Καὶ δράσασα ταῦτα προσβλέπτεις τί ἡλιον καὶ γαίαν, τλάσα δυσσεβίστατον ἔργον.

TRANSLATION.

loosen the fastenings, that I may behold the double catástrophè—even the sluin, and may punish her for the murder. [*The Attendants continue their attempts to force the doors.*]

MEDEA. [*Within.*] Why art thou shaking and lifting-from-their-hinges these gates, seeking for the deceased, and me the doer-of-the-deed. Desist from this labour: for if thou hast need-of-aught of me, speak, if thou desirest aught:—but never shalt thou touch me with thy hand—such a chariot, the Sun, the father of my father, gives us, a safe-guard from every hostile arm. [*Here Médæa ascending from behind the palace, with the dead bodies of her Sons in a chariot drawn by winged dragons, advances forward, and takes her station over Idson.*]

JASON. [*Looking up.*] O abominable, O thou most detested woman, as well by the Gods, as by me, and the whole race of man, thou who hast dared to plunge the sword into thine own children—thou who broughtest them forth—and hast heaped-perdition-on me bereft-of-my-sons. [*Sobbing very heavily.*] And, after doing this, thou lookest on both the Sun and the Earth, having dared a most impious crime!

1314. Another reading of this verse is, ΜΗ. Τί τάσδε κινεῖς κάταμοχλῆϊς λόγους, and which is found in almost every edition and MS. Porson indeed has a long note explanatory of the several reasons which induced him to discard λόγους, and substitute πύλας, but which, on account of its length, I have not thought proper to transcribe.

1319. πολυμίας χρεῖς, literally, from ini-

mical or hostile hand, but more consistently with the English idiom, from the hand of every foe, or from every hostile arm.

1320. δ' μίγιστον ἔχθιστον γύναι has certainly a very peculiar force in the original, but which cannot be rendered into good English: indeed a double superlative, O thou most hatefullest woman, is in our language absurd.

1323. ἀπάλλας, hast destroyed me.

Ὀλοί' ἰγὺ δὲ οὖν φρονῶ, τότ' οὐ φρονῶν,	| υ - | υ - || υ - | υ - || υ - | υ -
ὅτ' ἐκ δόμου σε βαρβαρόν τ' ἀπὸ χθονὸς	| υ - | υ - || υ - | υ - || υ - | υ -
Ἑλλήν' ἐς οἶκον ἡγάμην, κακὸν μίγα,	| - | υ - || υ - | υ - || υ - | υ -
πατρός τε καὶ γῆς προδότην, ἧ σ' ἰδρίψατο.	| - | υ - || υ - | υ - || υ - | υ -
Τὸν σὸν δ' ἀλάστορ' εἰς ἔμ' ἱσηψάει θιοί' 1330	| - | υ - || υ - | υ - || υ - | υ -
πτανοῦσα γὰρ δὴ σὸν κάσιν παρίσταναι,	| υ - | υ - || υ - | υ - || υ - | υ -
τὸ καλλίπρωρον εἰσέβης Ἀργυῖος σκάφος.	| υ - | υ - || υ - | υ - || υ - | υ -
Ἦρξεν μὲν ἐκ τοιῶνδ' ἐνμφειθεῖσα δὲ	| - | υ - || υ - | υ - || υ - | υ -
παρ' ἀνδρὶ τῷδε, καὶ τεκοῦσά μοι τέκνα,	| υ - | υ - || υ - | υ - || υ - | υ -
ἰυτῆς ἑκατὶ καὶ λήχους σφ' ἀπώλεισας. 1335	| - | υ - || υ - | υ - || υ - | υ -
Οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνίς γυνὴ	| - | υ - || υ - | υ - || υ - | υ -
ἔτλη πόν', ὧν γι πρόσθεν ἤξιον ἰγὺ	| υ - | υ - || υ - | υ - || υ - | υ -
γῆμαί σε, κῆδος ἰχθρὸν ἐλίδριόν τ' ἴμοι.	| - | υ - || υ - | υ - || υ - | υ -
Λάβαιναι, οὐ γυναικίη, τῆς Τυρσηνίδος	| υ - | υ - || υ - | υ - || υ - | υ -
Σκύλλης ἔχουσαι ἀγχιωτίεσσι φύσιν. 1340	| - | υ - || υ - | υ - || υ - | υ -
Ἄλλ' οὐ γὰρ ἂν σε μυρίκις οὐρίδισι	| - | υ - || υ - | υ - || υ - | υ -
δάκοιμι τοιῶνδ' ἐμπίφυκί σοι θράσος.	| υ - | υ - || υ - | υ - || υ - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

Ολοί' δε νυν ἰγὺ φρονῶ, ἐν φρονῶν τότε, ὅτε ἡγομην σε ἐκ δόμου τε ἀπὸ βάρβαρον χθόνος ἐς Ἑλλήνα οἶκον, μίγα κάσιν, προδότην τε πατρός καὶ γῆς ἣ ἐδρίψατο σε. Δὲ θίω ἱσηψάει τῷ σὸν ἀλάστορα εἰς ἐμὲ' γὰρ δε πτανοῦσα σὸν κάσιν παρίσταναι, εἰσέβης καλλίπρωρον σκάφος Ἀργυῖος. Ἦρξεν μὲν ἐκ τοιῶνδ' δε ἐνμφειθεῖσα πέρα τῷδε ἀνδρὶ, καὶ τεκοῦσα μοι τέκνα, ἀπώλεισας σφ' ἑκατὶ εὐσας καὶ λήχους. Οὐκ ἔστι Ἑλληνίς γυνὴ ἥτις ἐν πόντῳ ἔτλη τούτο, πρόσθεν ὧν γι ἰγὺ ἔξιον γάμαι σε, κῆδος ἰχθρὸν τε οὐρίδισιν ἴμοι, λαβάναι, οὐ γυναικίη, ἐχούσαι φύσιν ἀγχιωτίεσσι τῆς Τυρσηνίδος Σκύλλης. Ἄλλα γὰρ εἴη ἐν δακνοίμι σε μυρίκις οὐρίδισι τοιῶνδ' θράσος ἐμπίφυκί σοι.

TRANSLATION.

Mayest thou perish: for now am I in-my-senses—not being-in-my senses then, when I brought thee from thy home, and from a foreign clime, to a Grecian habitation—a mighty pest—betrayer of thy father and of the land that nursed thee. But the Gods have hurled thy infernal-curse on me—for-as-much-as-that when thou hadst murdered thy brother who-was-educated-with-thee, thou embarkedst in the beautiful-beaked hull of the Argo.

Thou begannest, indeed, with such-crimes-as-these:—so, having been wedded to me thy present husband, and having borne me children, thou hast destroyed them on account of a marriage and a bed. There is not a Grecian woman would ever have dared this deed—in preference to whom, however, I thought proper to wed thee, a match hateful and destructive to me, a lioness, not a woman, having a temper more savage than the Tuscan Scylla. But I cannot gall thee by ten thousand reproaches—such callous-effrontery is implanted in thee!

1326. ἴλως, 2. sing. 2. wor. opt. mid. of ἵλωμι, I perish.

1331. παρίσταναι rightly signifies whatever stands by the fire-side, or on the hearth: see Soph. El. 471. Antig. 379.

1333. ἤρξην, 2. sing. 1. aor. ind. mid. of ἄρχομαι, or rather ἄρχω, I begin.

1337. ἤξιον, 1. sing. imperf. ind. act. of ἄξιον, I think worthy or fit.

1338. κῆδος, a connection or alliance.

1343. The Tuscan Scylla is a diminutive rock in the Straits of Messina, and was deemed by the ancients to be exceedingly dangerous. The origin of it is said to have been the strange metamorphosis the daughter of Typhon suffered from Circe—her body below the waist having been changed into canine monsters, that never ceased to bark. This rock is mentioned by Homer, Od. xii. 85

'Εξή', αἰσχροποὶ, καὶ τίκτων μιαιφόνες·
ἱμοὶ δὲ τὸν ἱμὸν daίμων' ἀιάζειν πάρα,
ὃς οὔτε λίκτρων πογάμμιν ἐθέτομαι,
οὐ παίδας, οὗς ἔφουσα κἀξιθεριψάμενη,
ἔγω προσυπιπύην ζώντας, ἀλλ' ἀπέωλεσα.
ΜΗ. Μακρὰν γ' ἂν ἐξέτιμα τοιοδ' ἡπατίᾳ
λόγοισι, εἰ μὴ Ζεὺς πατὴρ ἠπίστατο
οἷ' ἐξ ἱμοῦ πίπεινας, διὰ τ' ὑγρώσω.
Σὺ δ' οὐκ ἕμιλλας, τάμ' ἀτιμέσσας λίχη,
τερπελὸν διάξειν βίοτον, ἑγγελῶν ἱμόλ,
ούθ' ἢ τύραννος, οὄθ' ὁ σοὶ προσηβὺς γάμου;
Κρίνω ἀναταί τισοδέ μ' ἐκαλαϊὲν χρονοῖς.
Πρὸς ταῦτα καὶ λέουσιν, εἰ βοῦλει, κάλι,
καὶ Σκυλάαν; Τερπελοὶ φησι σπείος'
τῆς σῆς γάρ, ὥς χαρῇ καρδίης ἀθηψάμενη.
I A . Κάντῃ γε λυπητή, καὶ κακῶν κοινωνὸς εἵ.

THE ORDER, AND ENGLISH ACCENTUATION.

Ἐρρί, αἰσχροπρεπὲς, καὶ μαλαφὸς τήκων δι' αἰδέω τὸν ἑμὸν δαίμονα πάρα ἑμῶν, ἡς οὕτω σπένδομαι πύγματιον λείπτον, αὐτὸν ἔξω προσώπων παῖδας ζήσας, ὡς σφύρα καὶ ἐξεδράφαμον, ἄλλα ἀσάλευτα. ΜΗ. Τί ἀνέστην μέλαινά ἐνάστιν τοσοῦτο λογιστῇ, ἡν πάτρε Ζεὺς με πύσιπτον ὡς πεσόντας ἐξ ἑμοῦ, τί αὖτε ἐγχεῖται. Δι' οὖν, αἰτιμασθὲς τα ἑμὲ λήξω καὶ ἐμείλλεις διὰ τὸν τρέπον Βίον, ἐγὼ ληνὸν ἑμῶν, οὗτι εἰ τυράννος, οὗτι εἰ πρόσθετι οὖν γάμοις, Κεῖνον, ἀνάτι ἐπὶ καλῶν με τῶνδε χθόνιος. Πρὸς ταῦτα, κλέεις, ἡ βούλει, καὶ λαλῶναι, καὶ Σκύλλαν εἰς οὐκὶν Τυφὸν σπένδω τῆς τῆς σφάρας, ὡς γὰρ, ἀσφύλαμον. ΙΑ. Καὶ λήξω γὰρ οὗτα, καὶ εἰ κενὸς κείποι.

TRANSLATION.

Be gone, thou cowardly-mischief-doer, and butcher of thy children : for to bewail my hard-fate is-all-that-remains to me, who shall neither enjoy my new nuptials, nor have-it-in-my-power to address my sons alive—those whom I begat and reared—because that I have lost them. [*Wrings his hands and laments.*]

MEDEA. Assuredly I could launch-out at great length in-reply-to these remarks, if father Júpiter did not know what-treatment thou experiencedst of me. and what-return thou madest.

But thou, having dishonoured my bed, wast not to lead a life of pleasure, insulting me—nor was the princess—neither was he who proposed to thee the match, Créon, with impunity to drive me from this realm. For which, call me, if thou chusest, both lioness, and Scylla who inhabited the Tuscan cave: for thy heart, as is fit, have I in-turn-wounded.

JASON. Yet thou grievest too thyself, and art a sharer in these woes!

1548. Of this verse there have five or six different improvements been offered by different editors.

1349. ἵπιστατο, Ion. and Att. for ἵπισ-
τατο, 3. sing. imperf. ind. mid. of ἵπισ-
ταμαι. *I know or am conscious of.*

1350. πίπῃθας, 2. sing. perf. ind. mid. of πίσχω, I suffer: ἐργάσω, 2. sing. 1. aor. ind. mid. of ἐργάζομαι, I perform.

1351. ἴμειλλας, *thou wert about*, 2. sing. imperf. ind. act. of μέλλω, *I am about*.

1353. *πρωτικός*, nom. sing. masc. 2, aor.

part. act. of προστίθαι, *admittee, adjicis, propóno, I propose or adjoin.*

**1354. anatl for anatl, with impunity,
without loss or damage.**

1356. *ἔκκεσι στίσις* is not found in any edition or (I believe) MS., the reading being *ἔκκεσιν ᾠδῆν*; but as *πίδω* has been interpreted as being synonymous with *σῴζωσιν*, which means *στίσις*, Porson has with Brunck adopted this latter word. Musgrave rejected both, and gave *πίσις*, more nearly resembling *ᾠδῆν*.

ΜΗ. Σάφ' ἴσθι· λυεῖ δ' ἄλγος, ἢ σὺ μὴ γγελᾷς.	| υ - | υ - | - | - | υ - | υ - | υ -
ΙΑ. Ὡ τίνα, μητρὸς ὡς κακῆς ἐκύρσατι.	1360 | - | - | υ - | υ - | υ - | υ - | υ -
ΜΗ. Ὡ παῖδες, ὡς ὠλεσθε πατρὸς νόσφ.	| - | - | υ - | - | - | - | υ - | -
ΙΑ. Οὐ τοῖνυν ἡμὴ διζιά σφ' ἀπώλισιν.	| - | - | υ - | - | - | - | υ - | -
ΜΗ. Ἀλλ' ἔρεϊς, εἰ τι σοὶ νοδμήτις γάμοι.	| - | - | υ - | - | - | - | υ - | -
ΙΑ. Δίχους σφέ γ' ἤξιωσας δύμια κτανεῖν;	| υ - | υ - | υ - | - | - | - | - | υ -
ΜΗ. Σμικρὴν γυναικὶ πῆμα τοῦτ' εἶναι δοκεῖς;	1365 | υ - | υ - | υ - | υ - | - | - | - | υ -
ΙΑ. Ἦτις γὰρ σώφρων' σοὶ δι πάντ' ἰστὶν κακά.	| - | - | υ - | - | - | - | υ - | -
ΜΗ. Οἷδ' οὐκέτ' ἰσὶ· τοῦτο γὰρ σι δέχεται.	| - | - | υ - | - | υ - | - | - | -
ΙΑ. Οἷδ' ἰσὶν, οἴμοι, σὴν κάρη μιάστορις.	| - | - | υ - | - | - | - | υ - | -
ΜΗ. Ἰσασιν, ὅστις ἤρξῃ πημοῦς, θεοί.	| υ - | - | - | υ - | υ - | υ - | - | υ -
ΙΑ. Ἰσασι δῆτα σὴν γ' ἀπόπτυστοι φερία.	1370 | υ - | υ - | υ - | υ - | - | - | - | υ -
ΜΗ. Στυγίη πικρὰν δὲ βάξιν ἰχθαίρω σθῖν.	| υ - | υ - | - | υ - | - | - | - | υ -
ΙΑ. Καὶ μὴν ἰγὼ σὴν ῥαῖδιοι δ' ἀπαλλαγαί.	| - | - | υ - | - | - | - | υ - | -
ΜΗ. Πῶς οὖν; Τί δράσω; Κάρτα γὰρ κἀγὼ δίδω.	| - | - | υ - | - | - | - | υ - | -
ΙΑ. Θάψαι νεκροὺς μοι τοῦσδε, καὶ κλαῦσαι πάρις.	| - | - | υ - | - | - | - | υ - | -

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ἰσθὶ σάφα· δι λυεῖ ἄλγος, ἢ σὺ μὴ γγελᾷς. ΙΑ. Ὡ τίνα, ὡς κακῆς μητρὸς ἐκύρσατι. ΜΗ. Ὡ παῖδες, ὡς ὠλεσθε πατρὸς νόσφ. ΙΑ. Τοῖνυν ἡμὴ διζία οὐκ ἀπώλισι σφε. ΜΗ. Ἀλλὰ ἔρεϊς τι εἰ σοὶ νοδμήτις γάμοι. ΙΑ. Γι ὅσπερ λήχους ἡξιῶσας κτανεῖν σφε; ΜΗ. Δέχεται τοῦτο ἐμὰν ἐμὰν πῆμα γυναικί; ΙΑ. Ἦτις γὰρ σώφρων' δι σοὶ ἰσὶ πάντα κακά. ΜΗ. Οἷδε οὐκέτι μοι γὰρ τοῦτο δέχεται σι. ΙΑ. Οἷδε ἰσὶ, οἴμοι, μιάστορις σὺ κάρη. ΜΗ. Θέω ἰσάσι ἔστις ἤρξῃ πημοῦς. ΙΑ. Ἰσάσι γὰρ δῆτα σὺ ἀποπτύστω φερία. ΜΗ. Στυγίη δι ἰχθαίρω πικρὰν βάξιν σθῖν. ΙΑ. Καὶ ἰγὼ μὴ σὴν δι ῥαῖδιο ἀπάλλαγαί. ΜΗ. Πῶς οὖν; Τι δράσω; Τι δίδω; Γὰρ καὶ ἰγὼ δίδω κάρτα. ΙΑ. Πάρις μοι θάψαι τοῦσδε νεκρούς, καὶ κλαῦσαι.

TRANSLATION.

MEDEA. Be well assured of that: but it alleviates my sorrow, if thou canst not jeer me. JASON. Oh! children, what a bad mother ye have had! (MEDEA. Oh! my sons—how ye have perished through your father's transgression! JASON. At-all-events my hand did not destroy them. MEDEA. But contumely, and thy new nuptials. JASON. So, on account of thy bed/thou hast thought proper to kill them? MEDEA. Deemest thou that to be a trifling injury to a woman? JASON. Whatever woman is prudent—but in thee is every vice. MEDEA. These are no more: therefore this will gall thee. JASON. These are, alas me, avenging furies on thy head! MEDEA. The Gods know which-of-us began the wrong. JASON. They know full well thy execrable disposition. MEDEA. Thou art detestable; and I hate thy bitter speech. JASON. And I, indeed, thine: but easy the separation! MEDEA. How then? What shall I do? For I, too, wish it much. JASON. Suffer me to bury those dead-bodies, and to weep over them.

1359. λυεῖ, literally, *lowens*, but may be understood (as the scholiast rightly observes) in the meaning of *λυομαι*, *the grief delights me*. Porson objected not to this interpretation:—but he thought the phrase might also signify, and perhaps with more reason, *Minuit meum dolorem, si tu non irrides*, i. e. *it lessens or diminishes my affliction, if that thou canst not mock me*. Brunck has *μὴ γελᾷς*.

1360. ἐκύρσατι, ye hate me with, or ra-

ther, ye have fallen upon, 2. plur. 1. aor. ind. act. of κύρω, *incido*.

1366. ἦτις γὰρ σώφρων, must here be considered as the beginning of a sentence left unfinished—for the rules of Grammar require a dative case, if this be the answer to the question in the preceding verse.

1374. πάρις, 2. sing. 2. aor. imperat. of παρίημι, *dimitto* v. *permittō*; κλαῦσαι, 1. aor. inf. act. of κλαίω, *fitō*, I weep.

MH.	'Οὐ δῆτ', ἐπὶ σφας τῇδ' ἰγυρ θάψω χερεῖ,	1375	| - | - | - | - | - | - | - |
	φέρουσ' ἐς Ἥρας τίμιος ἀκράϊας Διού,		| - | - | - | - | - | - | - |
	ὣς μὲ τις αὐτοῦς πολέμιν καθυβρίση,		| - | - | - | - | - | - | - |
	τύμβους ἀισσπῶν. Γῇ δὲ τῇδε Σισύφου		| - | - | - | - | - | - | - |
	σιμῶν ἱερτὴν καὶ τίλη προσέφυμαι		| - | - | - | - | - | - | - |
	ταλοῦντος; ἀπὸ τοῦδε δυσσιβοῦς φόνου·	1380	| - | - | - | - | - | - | - |
	αὐτὴ δὲ γαῖαν εἵμι τὸν Ἑρχιδίως,		| - | - | - | - | - | - | - |
	Ἀργεῖ ξυνειχόσσοσα τῷ Παιδίῳ.		| - | - | - | - | - | - | - |
	Σὺ δ', ὥσπερ ἱκέτις, καταθανεῖ κακοῖς κακῶς,		| - | - | - | - | - | - | - |
	Ἀργεῶς κάρη σὸν λειψάνῳ πεπληγμένος,		| - | - | - | - | - | - | - |
	πικρὰς τελευτὰς τῶν ἱμῶν ἰδὼν γάμων.	1385	| - | - | - | - | - | - | - |
ΙΑ.	Ἀλλὰ σ' Ἐριῶνς ὀλίγοις τέκων,		| - - | - | - | - | - | - |
	φορία τι δίχη.		| - - | - | - - | - - | - - |
MH.	Τίς δὲ κλύεις σου Διός ἢ δαίμων,		| - - | - | - || - - | - | - |
	τότ' ψυδρόμον καὶ ξυναπάτα;		| - | - | - || - | - | - - |
ΙΑ.	Φιῦ, φιῦ, μυσαρὰ καὶ παιδαλότερα.	1390	| - | - | - || - | - | - - |
MH.	Στίχῃ πρὸς οἴκου, καὶ θάπτ' ἄλογον.		| - - | - | - || - | - | - - |
ΙΑ.	Στείχω, δισσω γ' ἄμορος τέκνων.		| - | - | - || - | - | - - |
MH.	Οὔτεω θρηγεῖς μέγα καὶ γήρασθ'.		| - | - | - || - | - | - - |

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ου δύτα, ἐπεὶ ἐγὼ δάψω σφας τῆς χεῖρ, φερόμενα ἐς τέμενος ἥρας ἀκαρπας Διός, ὃς μοι τὴν παλαιοῖαν ἀνάστην τέμενος καθύρκειν αὐτοῖς. ὃς διὰ τὴν Σίσυφον τέλειον προσέειπεν ὅτι μοι ἔσταιν ἰστέον καὶ τίλιν, αὐτὴ τούτῳ δισσέουσι φῖναι· δι' αὐτὴν αἶμα τὴν γαῖαν ἐξέρχεται ἔσταιν-σούσα Ἀβρεῖ τὴν Παλαιοῖαν. Δι' οὐ κλέος, ὅσπερ κλέος, κἀτόπιον κλέος, πτωχόγερμος οὐ κἀρὰ λαίψαν· Ἄργουσι, ἰδοὺ κίρκας τέλειαν τὴν ἱμεν γέμειν. ΙΑ. Ἄλλα εἰ ἔστιν τέλειον, τὸ φέ- νει Διὶ οὐλοσσί. ΜΗ. Δι' ἐτι Διὸς ὁ δαίμων κλέος οὐκ, τὸν φερόμενον καὶ ἔσταιν πῦρ; ΙΑ. Φοῖ, φοῖ, μύσση καὶ παιδισθῶ. ΜΗ. Στήχας πρὸς αἶμα, καὶ δάπτει δλοχόν. ΙΑ. Στήχας, ἔμελλας γὰρ ἔσταιν τέλειον. ΜΗ. Οὐκ ἔστιν; μῖται καὶ γὰρ κῆρα.

TRANSLATION.

MEDEA. Never indeed: since I shall bury them with this hand, having conveyed them to the shrine of Júnó, Goddess guardian-of-the-citadel—that no one of my enemies tearing up their graves may insult them. Yet in this land of Sisyphus will we from henceforth institute a solemn festival and sacrifices, in-expiation-of this unhalloed murder:—but, as for myself, I shall go to the land of Eréchtheus to dwell with Ægeus, son of Pandíon. And thou wretch, as it befits thee, shalt expire in-agony, struck on thy head with a remaining-fragment of the Argo, after witnessing the bitter termination of my wifehood. JASON. But thee may the Fury of the children and blood-avenging Justice destroy! (MEDEA. Now what god or devil will listen to thee, false-to-thy-oath, and a profaner-of-hospitality? JASON. Fie-upon-thee! fie-upon-thee! detestable and child-murdering woman! MEDEA. Go into the house and bury thy wife. JASON. I go, bereft indeed of both my sons. [*Here JASON, in great anguish, is going away.*] MEDEA. Not-as-yet-sufficiently dost thou lament! stay and grow old.

1376. *φύρουα*, bearing them:—*ἀρχαία* Διών, supreme Goddess, or rather Acraean Goddess, that is, "Goddess of citadels." Juno the sister and wife of Júpiter, and Empress of the Skies, might be thought the highest female deity, but Horace de-

servedly gives this honour to Pallas, the Goddess of wisdom, and daughter of Jupiter. CARM. B. I. Od. xii. 20.

1389. ξιναπάτα, Poéticè et Dórico for ξιναπάτου, gen. sing. of ξιναπάτης, a violator of the rights of hospitality.

ΙΑ. ὦ τινα φίλτατα. ΜΗ. Μητρί γι, σὺ δ' οὐ.	|-υ-| -υ-| -υ-| -υ-|
ΙΑ. Κάπιτ' ἔτας; ΜΗ. Σί γι περμαίνουσ'. 1395	|-| -| -| -| -| -| -|
ΙΑ. Ἄτ' αἰ φίλιον χεῖζω στόματος	|-| -| -| -| -| -| -|
παίδων ὃ τάλας προσκτύξασθαι.	|-| -| -| -| -| -| -|
ΜΗ. Νῦν σφε προσαυδῆς, νῦν ἀσπάζει,	|-| -| -| -| -| -| -|
τότ' ἀπωσάμενος. ΙΑ. Δός μοι, πρὸς Διῶν,	|-| -| -| -| -| -| -|
μαλακοῦ χρωτὸς ψαῦσαι τίκων. 1400	|-| -| -| -| -| -| -|
ΜΗ. Ὅσα ἴσθι' μάτην ἵπος ἔρριπται.	|-| -| -| -| -| -| -|
ΙΑ. Ζεῦ, τὰδ' ἀκούεις, ὡς ἀπυλαυνόμεθ',	|-| -| -| -| -| -| -|
οἷά τι πάσχομεν ἐκ τῆς μυσαρᾶς	|-| -| -| -| -| -| -|
καὶ παιδοφόνου τῆσδε λαιῆνης;	|-| -| -| -| -| -| -|
'Ἄλλ' ὅποσον γοῦν πάρα καὶ δύναμαι,	1405 |-| -| -| -| -| -| -|
τάδε καὶ θρηνῶ κἀπιθαάζω,	|-| -| -| -| -| -| -|
μαρτυρόμενος δαίμονας, ὡς μοι	|-| -| -| -| -| -| -|
τίκ' ἀποκτείνασθ', ἀποκλύεις	|-| -| -| -| -| -| -|
ψαῦσαί τι χερσὶν, θάψαι τι νεκροῦς,	|-| -| -| -| -| -| -|
ὅς μ' ἔστ' ἐγὼ φύσας ἔφειλον	1410 |-| -| -| -| -| -| -|
ἐκ σοῦ φθιμένους ἐπιδίδωθαι.	|-| -| -| -| -| -| -|

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΑ. ὦ φίλτατα τέκνα. ΜΗ. Μητρί γι, δι ου συ. ΙΑ. Καὶ ἐπὶ τα ἔτας; ΜΗ. Γι περμαίνουσα σε. ΙΑ. Αι αι ὃ τάλας χεῖζω προσκτύξασθαι φίλιον στόματος παίδων. ΜΗ. Νυν προσαυδῆς σφε, νυν ασπάζει, τίτι απωσάμενος. ΙΑ. Δος μοι, πρὸς Διῶν, ψαῦσαι μάλακον χρωτὸς τίκων. ΜΗ. Ὅσα ἴσθι' ἵπος ἔρριπται μάτην. ΙΑ. Ζευ, ακούεις τάδε, ὡς απυλαυνόμεθα, τι ἡα πάσχομεν ἐκ τῆς μύσαρας καὶ τῆσδε παιδφόνου λαιῆνης; Ἄλλα γι ου ποτε π πάρα, καὶ δύναμαι, καὶ θρηνῶ τάδε καὶ επιθαάζω, μαρτυρόμενος δαίμονας, ὡς απεκτείνασα τίκτα, απεκκλύεις τι ψαῦσαι χέρων, τι θάψαι νεκρὸς, ὡς ἐγὼ ἔφειλον μοι πῶτα φύσας επιδίδωθαι φθιμένους ἐκ σου.

TRANSLATION.

JASON, Oh! my dearest children! MEDEA, To their mother, indeed, but not to thee. JASON, And nevertheless thou slewest them? MEDEA, Yes, to grieve thee! JASON, Woes me! woes me! wretched man that I am, I long to kiss the dear mouths of my boys. MEDEA, Now thou address'st them—now respectest them—after heretofore slighting them! JASON, Do grant me, by the Gods, to touch the soft skin of my sons. MEDEA, It shall not be: thy solicitation is thrown away to no purpose. JASON, [Raising his eyes and hands to Heaven.] O Jupiter, hearest thou this, how we are rebutted, and what taunts we endure from this accursed woman, and child-murdering lioness? Yet indeed in as far, [Addressing himself again to Medea.] as it is permitted, and I am able, I both lament for these—and mourn-in-settled-sorrow-over them, calling the Gods to be witness, that after thou hast slain my children, thou dost likewise prevent me from touching them with my hands, and from interring, when dead, those whom I ought never to have begotten to see thus destroyed by thee. [Here Jason retires in great affliction, and Medea ascends to the clouds laughing.]

1395. ἔτας, Dôricè for ἔτας, 2. sing. 2. aor. of κτείνω, I kill.

1399. ἀπωσάμενος, nom. sing. mas. 1. aor. part. mid. of ἀπωθίω, I reject. ὅσων is here a monosyllable, like δύνω, in v. 493, and δύνω, in v. 528.

1401. Ὅσα ἴσθι, literally, it is not, im-

plying a negation which no persuasion can alter. Ἐνός ἱππῶνται, thy word or thy breath is thrown out in ruin.

1410. φύσας, literally, having begotten.

1411. φθιμένους, Ionicè for ἰφθιμένους, acc. plur. mas. perf. part. pass. of φθίω, or rather φθίω, I destroy.

ΧΟΡΟΣ.

Πολλῶν ταμίης Ζεὺς ἐν Ὀλύμπῳ	| - | υ υ - | - υ υ | - -
πολλὰ δ' ἄλκῳ κρείνουσι θεοί,	| - υ υ | - | - | - υ υ -
καὶ τὰ δοκηθίτ' οὐκ ἔτι λίσσῃ.	| - υ υ | - | - | - υ υ | - -
Τῶν δ' ἀδοκῆτων πέροι ἰὺς θεός	1415 | - υ υ | - | - | - υ υ | - υ -
τοιοῦδ' ἔπιβη τόδ' ἔργον.	| - | - υ υ - - υ υ - - υ

ΤΡΑΓΩΔ.

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ζεὺς τήμῃς πόλιν ἐν Ὀλύμπῳ δι' πολλὰ θεῶν κραυγῇ ἀλκῶς, καὶ τὰ δοκηθίτ' οὐκ ἐτί λίσσῃ. Δι' οὖν ἰὺς πέρι τῶν ἀδοκῆτων τοιοῦδ' ἐπίβη τόδ' ἔργον ἔπειτα.

TRANSLATION.

CHORUS. Jupiter is the disposer of innumerable fates in Heaven : and many events do the Gods bring about unexpectedly, whilst the things looked-for come not to pass. So Providence hath contrived the issue of unlikely incidents—in such wise has this affair terminated.

1412. ἀλκῶς, Poëticè for ἀναλκῶς-τως, unexpectedly, not hoped or looked for.

1414. ἐτί λίσσῃ, S. sing. 1. aor. ind. pass. of τίλλω, I bring to a conclusion.

1415. ἰὺς, S. sing. 2. aor. ind. act. of ἰνέωμαι, I find. Aldus has ἰῶς, in itself bad, and unnecessarily causing θεός to be read as a monosyllable.

THE END.

MORAL INFERENCES.

1. *Alliances contracted in treachery, end in mischief.* 2. *No passion is fraught with such determined wo as jealousy.* 3. *Woman's hate is implacable.* 4. *Ruinous are the consequences when reason loses the mastery of the mind.* 5. *We often prize in bitterness the memory of departed friends, whom, when with us, we treated either with indignity or neglect.* 6. *Man's propensities were the same three thousand years ago, as now, and will in all probability continue the same unto the end.* 7. *Muny of the accidents and evils of life arise from want of circumspection.*

The following and other Errata in the First Edition of the Medea have in this Edition been corrected.

No.	Text.	Metres.	Order.	Translation.	Notes.	Sic Correcta.
58	παύεται					παύεται
66				λεγοντες	λεγοντες
195
229	καταβήσκω	καταβήσκω
252
285
360	sentence omitted	whither, ever, will you turn	.....
385
399	omission . . . . .	.....	.....
413	omission . . . . .	.....	.....
436
445
447	1. not.	2. not.
477
531
552	3rd F. v-	.....	.....	.....	.....
554
559	1st F. v-	.....	.....	.....	.....
604
606
613
615
762	3rd F. v-	.....	.....	.....	.....
763	3rd F. v-	.....	.....	.....	.....
767	3rd F. v-	.....	.....	.....	.....
822
960
1000

In the Translation of verse 430 of the Phœnix, read "who" not "where."

A LIST
OF
WORKS IN THE GREEK LANGUAGE,

By **T. W. C. EDWARDS, M. A.**

PUBLISHED BY **SIMPKIN, MARSHALL, AND CO.,**

STATIONERS'-HALL COURT, LUDGATE STREET,
LONDON.

I.

THE MEDEA OF EURIPIDES,

From the Text of Porson, literally translated into English Prose: with the Original Greek, the Metres or Scanning, an Ordo Verborum, and Notes. 8vo. 5s. sewed.

And on the same plan—

II.

THE HECUBA OF EURIPIDES,

From the Text of Porson. 8vo. 5s. sewed.

III.

THE PHŒNISSE OF EURIPIDES,

From the Text of Porson. 8vo. 5s. sewed.

IV.

THE ORESTES OF EURIPIDES,

From the Text of Porson. 8vo. 5s. sewed.

* * * These Four Plays may be had in one Volume, with an Index of all the words in the Medæ. 8vo. 1l. cloth.

V.

THE PROMETHEUS CHAINED OF ÆSCHYLUS,

From the Text of Blomfield, literally translated into English Prose: with the Original Greek, the Metres or Scanning, Ordo Verborum, and Notes. 8vo. 5s. sewed.

VI.

THE ANTIGONE OF SOPHOCLES,

From the Text of Brunck, diligently compared with Erfurdt and other Editors: literally translated into English Prose: with the original Greek, the Metres or Scanning, Ordo, and Notes. 8vo. 5s. sewed.

VII.

THE PHILOCTETES OF SOPHOCLES,

Literally Translated into English Prose, from the Text of Brunck; diligently compared with that of Erfurdt and other Editors: with the Original Greek, the Metres, the Ordo, and the English Accentuation and Notes. 8vo. 5s. sewed.

VIII.

THE ALCESTIS OF EURIPIDES,

From the Text of Monk, literally Translated into English Prose: with the Original Greek, the Metres or Scanning, Ordo, and Notes. 8vo. 5s. sewed.

IX.

THE KING ŒDIPUS OF SOPHOCLES,

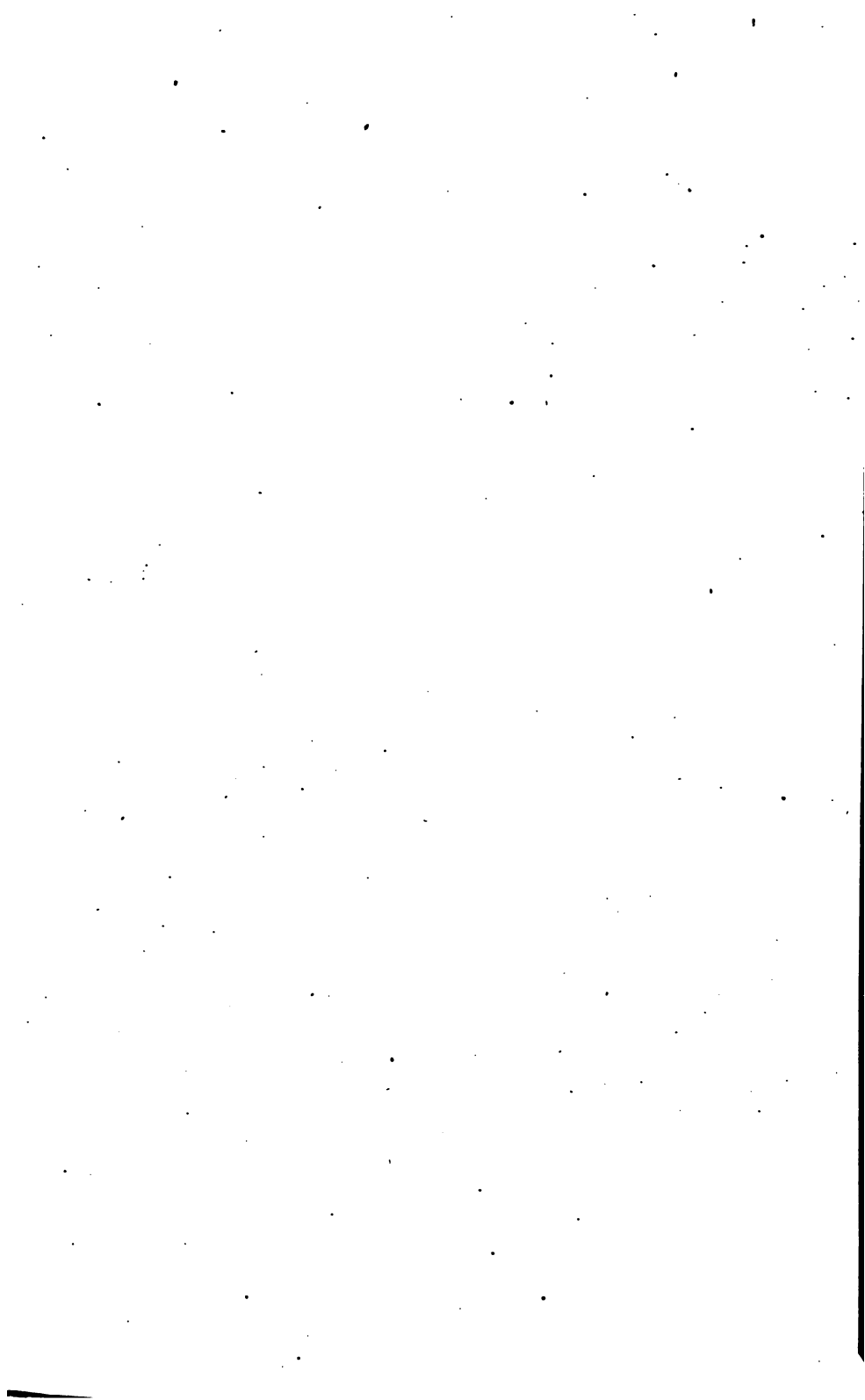
Literally Translated into English Prose; from the Text of Brunck; diligently compared with that of Erfurdt and other Editors. With the Original Greek, the Metres, the Ordo, and English Accentuation. 8vo. 5s. sewed.

X.

AN INDEX VERBORUM TO THE MEDEA OF EURIPIDES,

As Edited by Porson: intended as an accompaniment to Edward's Edition of Porson's Medæa of Euripides. 8vo. 1s. sewed.

"Persons renewing their acquaintance with Greek, or learning it when advanced towards maturity, will find the valuable series of Greek Plays, by T. W. C. Edwards, of the most essential service."—*Rev. J. Bowcorth's Notes to the Elton Greek Grammar.*



1

2

3

4

5

6

7

8

Acme
Acme Co., Inc.
100 Street
Boston, MA 02210



The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

Non-receipt of overdue notices does not exempt the borrower from overdue fines.

Harvard College Widener Library
Cambridge, MA 02138 617-495-2413

WIDENER
FEB 10 2005
DEC 15 2004
BOOK DUE
CANCELLED

Please handle with care.
Thank you for helping to preserve
library collections at Harvard.

